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This may be Education Week in Ontario folks but ...

These children at Wellandport Christian School know that the playground is one of the most important aspects of school life. Where in the curriculum guidelines of the Ministry

is there a reference to the importance of climbing, hanging, swinging, balancing, and sliding somewhere between earth and heaven on a sunny schoolday morning?

Gallup poll **positive** for independent schools

Bert Witvoet

TORONTO, Ont. - According to a Gallup poll commissioned by the Ontario Association of Alternative and Independent Schools (OAAIS) the Ontario public responds favourably to three questions having to do with the recognition and financing of independent schools.

To the first question, whether "parents have a right to choose the kind of education that shall be given to their children," the response was 91.1% in favour (67.3% agree strongly; 23.8 agree somewhat).

The second question "If public schools are unable to provide satisfactory programs for some children, parents are justified in organizing their own independent schools" received support from 69% of those polled.

The third and perhaps most significant question "If a child is enrolled in an independent school, the Ontario Government should allocate the per pupil

educational grant to that school, provided it meets acceptable social and educational standards" was met with a 62.4% in favour response.

According to Mr. Lyle McBurney this poll result should make the government of Ontario realize that private and independent schools receive more support than the government had expected.

In their own questionnaires several MPPs had asked their constituents whether public funds should be used to finance private schools. According to their findings some 60% of the population say no.

"But," says Mr. McBurney, "we also say no to that. The way the question is framed suggests an improper use of public funds - 'public' is not meant for 'private'. We proved that when the question is put differently - whether the Ontario Government should allocate the per pupil grant to independent schools - the result is exactly the reverse: more than 60% say yes, and the rest disagree or do not commit themselves.

Another point of interest, according to McBurney, is that half of those who were polled were given a card with positive information about the independent schools. This half showed 57% in favour, whereas those who were given no information were 67% in favour. In other words, without being influenced the public response is even better.

The OAAIS, which is very pleased with the Gallup poll results, released the poll results early this week, to coincide with Education Week, proclaimed by the Ontario Ministry of Education. It also wants to prepare the press and politicians for the April 28 visit to Queen's Park by representatives of OAAIS member schools.

In total, 1052 adults, 18 years of age and over, were personally interviewed in their homes across Ontario from February 21 to 26, 1983. The design of the Gallup Poll sample has been based on population statistics of the Census of Canada, 1976.

Union practice changing in B.C.?

(WRF Comment, April, 1983).

A longstanding policy of the B.C. and Yukon Trades Council is being challenged by J.C. Kerkhoff and Son Construction Ltd.

The policy of the Council is to insist on hiring only AFL-CIO affiliated unions (sub-contracting clause) or to walk off the job when non-affiliated union workers or non-union workers are on a jobsite with them (the non-affiliated clause). The two clauses are used by the Trades Council as a means of jobsite control.

These restrictions have recently been challenged by the Chilliwack construction firm of Kerkhoff and Sons, which had been awarded the contract to build the new \$28 million courthouse in Kamloops, B.C.

The Kerkhoff company informed the B.C. and Yukon Building Trades Council that union sub-contractors would be hired only if the Council would agree that its member unions would work alongside of non-union firms. This would have represented a major reversal of long-standing practice in B.C.

The Council refused. In response Kerkhoff stated that he was hiring only non-union tradesmen in order to avoid the kind of labour disputes that have closed down other building projects in the province.

B.C.'s Minister of Labour, Mr. Bob McClelland, is reportedly considering changes in the B.C. Labour Code.

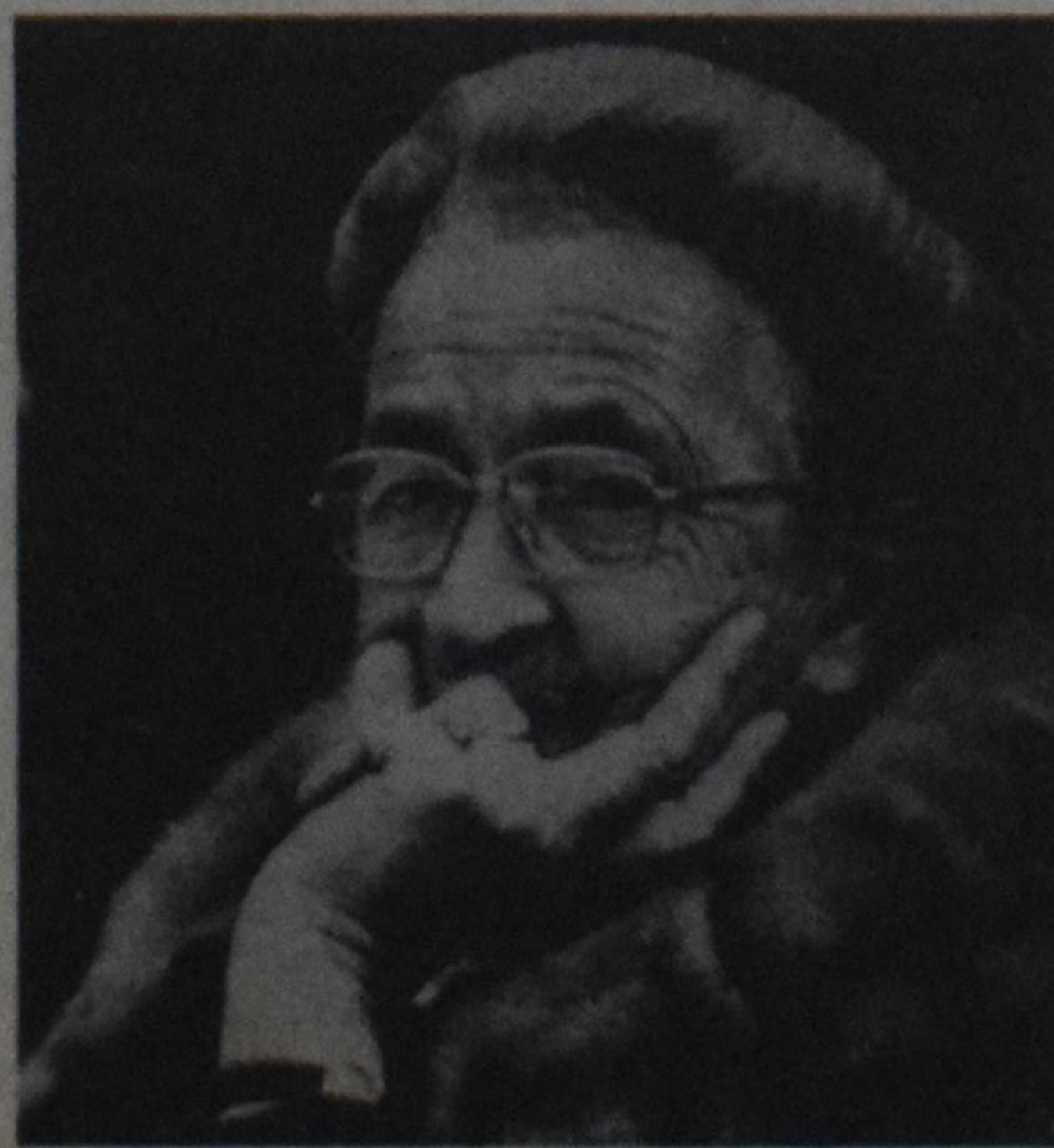
Corrie ten Boom dies on 91st birthday

ORANGE, CA - Corrie ten Boom, internationally-known speaker and best-selling author who inspired millions around the world with her message of God's love and forgiveness, died peacefully on April 15 at her Placentia, California, home. It was her 91st birthday.

Miss ten Boom's 18 books have sold over 7 million copies. Her most famous, *The Hiding Place*, was made into a popular motion picture in 1975 and translated into several languages.

Born on April 15, 1892, Miss ten Boom spent the first fifty years of her life in relative obscurity as a watchmaker in her father's shop in Haarlem, Holland.

A devout Christian family, the ten



Corrie ten Boom

Booms became active in the Dutch underground movement during the German occupation of Holland in World War II. They were heavily involved in protecting Jews from the Nazis.

Tragically, their work came to an end when she and her family were betrayed and arrested. Miss ten Boom's beloved father and sister both died during their imprisonment. Miss ten Boom was confined to the infamous concentration camp at Ravensbruck for almost a year after her arrest.

Upon her release from Ravensbruck, Miss ten Boom worked to establish a refuge for war victims in Holland. From this house she began her mission as a "tramp for the Lord."

This week:

Focus on Education

Viewpoint

Can we have peace with the peace movement?

The current "peace" movement has to be impressive if only by the sheer numbers that attend the mass rallies and demonstrations. There seems to be a willingness to work together in opposition to nuclear war.

And therein lies the problem. Much of what is happening today in the name of peace is *in opposition* to something. It has always been easy to unite people to oppose. Groups put away their historic identity; they don't debate the positive alternatives; they simply want to oppose. And sometimes that is necessary but it is shallow.

If I look at the peace movement in our area which also involves some Christians, it is striking how little we hear about Christian principles when talking about foreign policy or disarmament. The catchwords of "peace" and "disarmament" are considered enough statement of principle to guide us. There seems to be so little by way of religious roots to this "movement."

There are exceptions. Several Mennonite evangelicals and mainline church people take a pacifist position. They base their argument on their inter-



Ben Vandezande
Guest editorial

pretation of the scriptures. I don't agree with them, but at least we can sit down and debate together. There is some substance to their position.

Many of these do adopt a position of unilateral disarmament. Their views are similar to those of the Dutch pacifist group (EKV), which was described in an earlier article in *Calvinist Contact*. Their problem is not that they are Communists in disguise or that they don't have a theology to back up their position. It is precisely their theology that brings them to their position of unilateral disarmament. And I believe we cannot accept that approach.

Locally, I constantly debate this

matter with my Mennonite friends. At the same time, I have encouraged articles on these news pages by James Skillen on the matter of a "nuclear freeze" because there are strong elements in this proposal for a mutual reduction in weapons. I also believe we must question the cruise missile not because it will add to our defense system but precisely because it is an offensive first-strike weapon.

To sum up, I believe we must assess the lack of spirituality of much of the peace movement today. There are too many whose only concern is opposition out of fear.

Second, I believe we must debate with our Christian brothers and sisters on the basis of scripture and a biblical world view the issues of pacifism and the role of weapons in a government. Let's not debate slogans, let's debate our respective interpretations on the basis of scripture.

Third, let's be open to exploring the support of a nuclear freeze or opposition to the cruise without thereby assuming we are advocating unilateral disarmament.

This is a relatively new issue for us. Sure we have debated the just war vs. pacifism issue at length. However, there are two new realities in the present debate: we are dealing with *nuclear* weapons here and we are dealing with a new generation of those under 40 whose only experience of war is Vietnam.

In a recent editorial, the Mennonite Reporter suggested that MCC might be able to take a third position between the peace movement and those who advocate full military preparedness. May I submit that there is a fourth, a Reformed position that ought to be developed.

That may not help towards uniting the peace movement. But I think it may help it be more realistic. I do not suggest we have the answers worked out. Anyone who has read *Calvinist Contact* over the past year recognizes that we quickly identify with one of the three groups mentioned.

That does not mean there won't be points of agreement for common action. But we had better be clear on why.

You aint much if you keep the Dutch

We are discussing the fate of the Dutch pages in *Calvinist Contact* these days. Everyone knows that the day will come that these pages will be dropped. The question is, when should they be dropped?

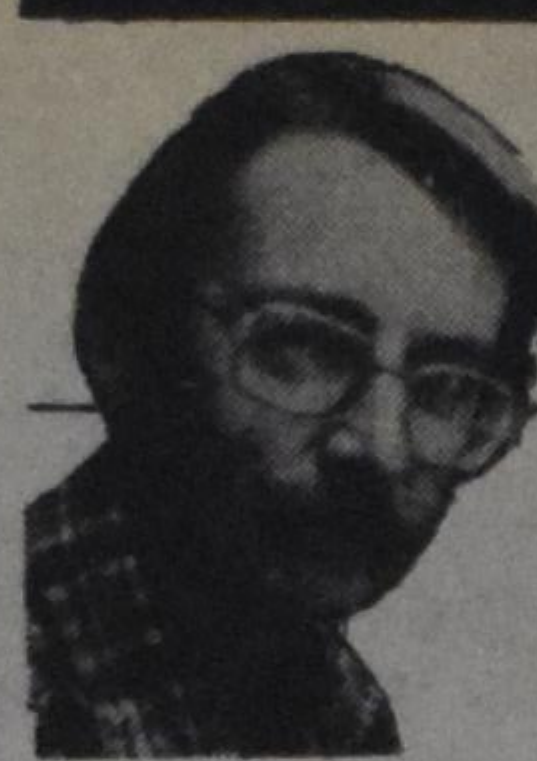
It is a well-known fact that many of our older people, the ones who came as middle-aged parents in the fifties, are more fluent in Dutch than they ever became in English. Dutch is their mother tongue, their childhood tongue, their marital tongue.

Many of these dear people are using even more Dutch now than they were ten years ago. As they enter retirement they lose contact with the work-a-day world and begin to rely more and more on contact with immediate friends of the same ethnic background.

Is it fair to withhold the bit of Dutch they now get through the pages of *Calvinist Contact*?

But there is another question that looms large in our minds. What about the younger generation? What about the young adults who are beginning to raise families? Are they subscribing to the only Canadian non-church Reformed weekly? And the answer is, by and large, no.

Calvinist Contact is read mostly by readers forty years and older. And if we don't change this pattern, the paper will go out of existence with the older generation. Crude as it may sound; every obituary means the loss of half a



Bert Witvoet
Sweet and Sour

subscription for C.C. Every birth announcement unfortunately does not indicate the potential gain of half a subscription.

Yet the future lies with the younger generation. If they lose sight of the precious heritage of the Reformed tradition, of the Calvinist tradition, if you will, we, who are at present active in the development of that tradition, will be to blame.

Why is *Calvinist Contact* so crucial in the maintenance and development of the Reformed vision?

The very fact that there is such a thing as a non-church, Christian weekly is a unique phenomenon on the North American scene. There are many Christian weeklies, but they are either church papers, theological papers, or organizational papers. A Christian free press is a unique thing.

It is also a wonderful thing. It proclaims louder than anything we can say about the Reformed vision that all of life belongs to the Lord, and that the

Christian has a cultural mandate to carry out, besides the missionary mandate of Matthew 28.

For sure, several church papers are discussing societal issues. The United Observer, the Catholic Times, the Presbyterian Record, the Canadian Churchman all enter into discussion on the nuclear question, abortion, the role of women; in short, all the so-called major "moral" issues of our time.

But they do so as church papers expanding the role of the institutional church to include the ethical and moral questions of the day. But they do not take a full-orbed position (nor should they as church papers) of examining other areas of life - the arts, education, politics, sports - for their own sake.

Even the Mennonite Reporter, which is an independent inter-Mennonite weekly, deals largely with church matters and moral questions. Before me I have an issue that lists in its content: "peace witness, native rights, lottery funds, life planning, land use," and furthermore there is a lot of church news.

Granted, *Calvinist Contact* has not been able entirely to escape this churchly approach. Being short-staffed and short-funded has its implications for having to cover various areas of life and events in society.

Then too the Reformed people in Canada are not always as aware as they could be of the need to be broad in our

interests as Christians. Perhaps many of us accept the dualism of a secular press taking care of society and the Christian press taking care of our souls?

But the vision is there for C.C. to implement and we are trying.

For this reason, C.C. is crucial to the continuation of a unique vision.

Who knows, maybe the day will come that we can drop the adjective "Reformed" when talking about this fuller understanding of spheres of life and integration of faith and life. It would be great if this unique vision would be translated into a common vision and common task.

But what does all this have to do with the Dutch pages?

We believe that in the near future we have to make a choice. The choice will not be between serving our parents and grandparents and serving our children and grandchildren. The choice will be between making sure that the torch is handed over to the next runners, or held on to by the runners who are tiring. It's a question of whether we want the race to continue.

If we don't soon make a strong appeal to the younger generation as well as to the non-Dutch Christians around us (another editorial could be written about that), we will have no shakers for the salt that still has savour.

(Will be continued next week; for a Dutch translation of this editorial see the Dutch pages).

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Letters

Every classis could use wisdom that comes with age

Brother John A. Vander Ark was mistaken, when he assumed that the readers of C. C. (April 1, 1983), would be interested to know what classis Grand Rapids East contributed to its January 20 '83 meeting.

In the first place, it was not a very wise contribution; and in the second place, he did not break any news.

While reading that particular article and the one just on top of it, from brother Praamsma Sr. ("Alas, Toronto Classis..."), last year's decision of the C.R.C. Synod came to my mind: "that all candidates for

ministry, will upon ordination be assigned a mentor," etc. (report 35 of the Healing Ministries Committee).

One of the purposes of such a mentor is: "to serve as a consultant for troubled congregations, consistories, pastors and pastoral relations committees."

In general this was a wise decision and it is meant to do much good, and if blessed it will prevent much head and heartache. After reading the article of brother Praamsma, the question came to mind, can't this service be extended also to a classis in

meeting, so that to every classis one or two Senior pastors be appointed by Synod as mentor-advisers, and to be present at every meeting of Classis.

They preferably should be retired ministers, who demonstrate maturity, spiritual mindedness, love for the church, confidentiality, kindness, wisdom, pastoral ability, candour, knowledge of Reformed Church history and who are accurately informed about Reformed traditions.

I am quite sure that if this practice had been instituted by last year's Synod, Classis Toronto would not have made the mistake

to have the statement "that Reformed tradition allows for women-deacons already since 1568" added as a ground for its overture to Synod.

Also the other two classes who presented almost identical

overtures, would have been brotherly warned, by such a mentor-advisor not to enter into such a controversial, dividing direction.

Enno Ennema,
London, Ont.

Don't equate church government and doctrine

Mr. Knight, you have given your audience an editorial supporting and commending the in-process merger of the United Presbyterian Church in the U.S.A. (UPUSA) and the Presbyterian Church in the U.S. (PCUS) (C.C., March 25, 1983). You commend the healing of historic separations, and that may be good. But, your editorial totally ignores other historical realities.

In my last letter to C.C. appearing on the next page to your editorial, I protested the ignoring of NAPARC. I must protest again on the same grounds. Let's set the record straight.

The PCUS is the very church from which the current denomination bearing the name of Presbyterian Church of America (PCA) came a few years ago. We in the CRC have ecclesiastical fellowship with the PCA (now also including the RPCES) and the OPC and we are members of NAPARC with them. We are NOT in ecclesiastical fellowship with the UPUSA.

We seem to have fallen into a subtle trap. We seem to fail to distinguish between orthodoxy and liberalism. We tend to equate and thereby confuse church government and church doctrine. We seem to say that if a church is presbyterian in government (under the rule of elders, called either the consistory or session, and regional groups of churches and elder delegates, called either the classis or presbytery, and national groups of elder delegates, called either synods or general assemblies) that we have acceptable churches regardless of their doctrinal or theological positions.

Let me illustrate. My cousin is a minister in the Cumberland Presbyterian Church, a southern U.S. denomination. That denomination is presbyterian in government but Arminian, not Calvinistic in doctrine. On the converse, I have a

good friend who is a Reformed Baptist pastor, a member of a denomination that is congregational in government, but Calvinistic in doctrine.

Scripture commands that we test the spirits. We need to make

certain that those denominations we encourage emulating or snuggling closer to are our true bedfellows and proper marriage partners.

H. Lloyd Burghart,
London, Ontario

No address; no cards

In the April 8 issue of *Calvinist Contact*, there was an article about Jeff Dresselhuys, who ministers to seamen.

He asks for Christmas cards. But there was no address to send them to.

It would be nice if there could be an address next time in C.C. so that we can help out.

Coby Verburg,
Blenheim, Ont.

Send to: Rev. Jeff Dresselhuys,
7449 Kerr St., Vancouver, BC V5S 3E2

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Same reactions to Ghandi film

Last night I went to see the film "Ghandi" and today I read your editorial "Whence can you learn your misery? - from Ghandi" (April 1 issue).

I learned many years ago that the knowledge of my misery was found in the law of God, which requires of us: To love God above all and our neighbour as ourselves. Ghandi probably was never taught Lord's Day 2 of the Heidelberg Catechism but how

well he understood what God required of him.

I went home from seeing the film with exactly the same emotions you did. The very tragic part of the film is that the lack of understanding, the hatred instead of love, the massacres of innocents are still being carried out today.

They can only come to an end when every knee shall bow to the King of peace.

E.H.M. Sneepe,
Chatham, Ont.

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Sermons

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The February 25, 1983, issue of *Calvinist Contact* carries a quote on the church page saying that my sermon manuscripts are available for the cost of photocopying. However, this is not so. The quote is either from another bulletin or it refers to another pastor but not to me.

Ralph Kooops,
Chatham, Ont.

Church

Press Parade

Some personal impressions about the office of elder

John Oegema, Sr.
Elder, Calvin CRC Ottawa

It is striking that nothing is mentioned in the New Testament about the institution of the office of elder, such as one finds in Acts 6 about the office of deacon. The reason is simply that this office is a very old one having its origins in the early history of Israel. Moses already gathered the elders together when he returned to Egypt (Exodus 3:16). Elders were older and wise men, appointed to rule Israel spiritually and politically. During the captivity synagogues came into existence which were also ruled by elders.

It is only natural that the Christian Church, which is patterned after the synagogues, appointed elders to rule. Passages such as 1 Timothy 3:1-7; 4:12; Titus 1:6-9; James 5:14, and others speak of the qualifications of elders, but say nothing about the institution of this office.

Later in the history of the church the office of elder was drastically changed. The office of teaching elder assumed absolute power. Ruling elders were no longer elected from and by the congregation. Soon the church was ruled by a hier-

archy such as one still finds in the Roman Catholic and Anglican churches.

At the time of the Reformation, John Calvin returned to a system of church government that was as close to biblical principles as possible. He called for both elders and deacons to be elected by and from the congregation. It is this system which is found in Presbyterian and Reformed churches.

Having served in this and another church as an elder for more than 13 years, and having served Classis Eastern Ontario for more than 18 years, I am continually impressed that the Lord rules his church not only through educated and trained ministers but also through humble simple men from all walks of life.

It brings to mind what Paul writes to the Corinthians, namely that the foolishness of God is wiser than men. How evident this is when one remembers that Joseph the prisoner becomes a ruler; Gideon the farmer a judge; David the shepherd a king; Amos, also a shepherd, a prophet; and the Child, born in the stable, became the Saviour.

Not only is the office of elder important, but the attitude of the elder towards his calling and the people he must lead is equally important.

It is important for an elder to come to his job and his people in great humility, knowing that he must totally depend on the Lord. He must come with the attitude of a servant, not as one who knows it all and will straighten out everyone and everything.

Contradictory though it may sound, an elder must have a sense of importance. He must be convinced of the importance of his calling and of the work to be done. He must have faith that, though he may feel very inadequate, the Lord will give strength. He must not be afraid to make important or unpopular decisions and to give strong leadership.

Elders should, above all else, have the gift to listen. Although it is important to be able to speak, it is more important to be able to listen and hear what the people are saying. Consistories need to be in touch with the congregation and know their problems and needs. As well, it is important to carefully communicate to the congregation what the consistory is thinking.

Every elder, before all else, must be a man of prayer and a faithful Bible student. Where else would he get his strength? An elder must know his Lord personally and be in touch with him continually.

The church needs individuals to fill the office of elder who can minister to those who hunger and thirst for righteousness and those who seek to be led in the ways of the Lord. Churches who seek men capable of such leadership will be blessed. As the time for nomination approaches again, may we under the guidance of the Spirit look for and find men of such spiritual quality.

Divine role in church offices

A number of people nominated to stand for nominations have asked to be relieved and some requests were granted for health and other reasons. Some brothers seem to be

afraid to let their name stand because they feel they do not have the qualifications for elder or deacon.

There are also too many people who no longer see it as a privilege and honour to serve the Lord in the capacity as elder or deacon. We must not forget that when the Lord calls us to a task in his church, then God will also help us in fulfilling that task. No one feels ever fully qualified.

There must be a sense of awe and humility when someone is confronted with the decision to serve God's people as elder and deacon. But we must also be willing to allow ourselves to be used by

Church News

Christian Reformed Church

Called

— to Blyth, Ont., Rev. Dick Los of Woodstock, Ont.

— to Whitby, Ont., Rev. J. Hoytema of Burlington, Ont.

Declined

— to Clinton, Ont., Rev. P. Kranenburg of Second C.R.C., Toronto, Ont.

God. Each child of God has gifts for service, but too often we leave them behind.

Burlington (ON)
Chr. Ref. Church

William Suk off the hook

In the February 4 issue of C.C. we threw out a challenge in the form of a limerick:

So come all ye preachers from elsewhere,
And join William Suk if you dare.
Relinquish the sermon
In Dutch or in German,
And write us a lim'rick with care.

One pastor responded with a collection of limericks, of which we shall publish one:

A preacher was once heard to mumble,
It's not easy being so humble.
Though I know that I'm good,
And do what I should,
Beware! after pride comes a tumble!

This came from the pen of Rev. Rudy Ouwehand of Cobourg, Ontario.

Another minister decided to supply us with a vast number of quatrains that we may publish in a serial manner. He goes under the name Sy Nodd. How odd! He rambles like peas in a pod. But one thing is sure, he's no clod.

He presented his contributions to us in the following manner:

Attention most honourable editor Sir,

Please find enclosed some samples of what I call Christian Reformed Reflections. Might you be interested in enriching your esteemed publication by these poetic expressions in serial manner - one per week, I would see to it that your supply will be well high inexhaustible by periodic submissions. Might you want to publish these thought-provoking contributions to Canadian Lit., I would like to see them provided with the pseudonym: Sy Nodd.

Your most humble servant etc., etc.

The series goes under the caption CR SEE. We hate to spoil your fun by being so explicit, but the caption is a triple play on words. Get it?

It's such a shame to waste a good pun.

CR Sigh!

CR SEE

About predestination
much is thought, written and said,
but many an oration
did go way over my head!

Sy Nodd

Pastoral Pondering

Baptism as a statement of faith

For us as a church,
infant baptism is not
a magical rite,
through which a baby is given a soul,
or named, or socially, or spiritually
accepted;
nor is it an adoration of childhood:
innocent and pure.

For although we know that Jesus welcomed
the trust and faith of little ones,
we remember that he also reminded us
of each one's brokenness and frailty and sin.
We all desperately need God
and his forgiveness.

We do not even say, that the baby is Christened,
that is, is Christianed or made into a Christian,
for we know that he or she must choose someday
whether he or she will follow Christ.

Instead, for us infant baptism is
a proclamation of the grace and mercy of the Living God:

the God of Abraham and Isaac and Jacob,
the God of believing people,
the God of believing families,
the God and Father of our Lord Jesus Christ,
the God who has accommodated himself to our level of
existence and experience,
the God who penetrates our very own history.

This is more than dedication;

it is a statement of faith in the living, acting God!

For us a baby being baptized signifies and seals
(like a legal document)

that "while we were still helpless, Christ died for us,"
that "God's promise was made to us and to our children"
(Romans 5:8; Acts 2:39, compare Genesis 9:8, 17:4,7).

Baptism makes visible for us what we find verbal in
the scriptures:

that from start to finish our faith depends upon his grace.
And so we wish to say in this baptism,
that because we believe him and his Word,
the baby too, is a member of the "household of faith" (Gal. 6:10);
We wish to place publicly, before you,
This person in a Christian setting;
And we wish to commit ourselves, to cultivate and to share
this faith together, as long as we shall live.

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FROM COAST TO COAST

ALBERTA

Brooks-CKBR... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK... 9:00 a.m. 1230
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK... 8:30 a.m. 1230
Langley-CJJC... 10:00 p.m. 800
Osoyoos-CKOO... 8:30 a.m. 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV

(Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP... 8:30 a.m. 1450
Terrace-CFTK... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 9:30 p.m. 940

MANITOBA

Altona-CFAM... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810

ONTARIO

Chatham-CFCO... 11:30 p.m. 630
Brantford-CKPC... 10:00 p.m. 1380

Ft. Frances-CFOB... 10:30 a.m. 800
Hamilton-CHAM... 7:30 a.m. 1280
Guelph-CJOY... 9:30 p.m. 1460
Kapusking-CKAP... 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV
(Sat)... 7:00 p.m. 1350
St. Catharines-CJQR... 10:30 a.m. 97.7 MC
Sarnia-CHOK... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK...

NOVASCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC... 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall... 9:30 a.m. 1170
CFCL-Timmins... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

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REFORMED WORLD NEWS

Port Perry dedicates Hope C.R.C.

Margaret Griffioen
C.C. Staff

PORT PERRY - With praise and prayer the congregation of the Hope Christian Reformed Church in Port Perry dedicated its new church building March 18.

After five years of planning and hard work, the building was ready for use.

The Hope CRC was instituted in 1978 and by 1979 had grown to 49 families. That year the two-acre property for a church building was purchased.

Rev. Jack Geuzebroek became Hope's first pastor in September 1978. Following his retirement in 1981, Rev. Carel Geleynse was installed.

Construction for the building began in May 1982 and within a year it was ready. The congregation has grown to 60 families.

With much singing by the ladies choir and congregation, accompanied by the music of guest organist Jack Couperous and trumpeter Ralph Pypker, the dedication service began.

In his sermon, Rev. Geleynse reminded the congregation and visitors that "we (the people of God) are the Church."

"We have a beautiful building, but if we have no church to occupy it then all the work is for naught," he said.

"We rejoice that the Lord has allowed us to build this structure," Rev. Geleynse continued.

Following the dedication service, the keys to the building were presented to Rev. Geleynse by building committee chairman John Kuipers.

Mr. Kuipers extended thanks to all those who participated in the planning and construction of the building, especially those who donated some of the 4,500 free labour hours which help cut the cost of the church (total cost was \$225,000).

St. John's Presbyterian Church was thanked for allowing the Hope congregation to use its sanctuary for the



Pastor Geleynse talks with guests

past several years. St. John's will be presenting the church with a communion table cloth.

The Prince Albert United Church choir welcomed Hope to the community with the singing of "There is no Fellowship like the Christian Fellowship."

Greetings were brought by many Christian Reformed

Churches and by Rev. John Heidinga on behalf of Classis Quinte.

Councillor John Wolters welcomed the church into the community on behalf of Scugog Township council.

With more fellowship over coffee and cookies the evening came to a close.

A tribute to John

*A gentle, quiet spirit
Describes our good friend John.
A dear and caring soul to all
With face as bright as dawn.*

*John loved to sing and play guitar
To praise His Father's name.
That's how we came to know our friend;
Our goals were all the same.*

*From that point on the ten of us
Would sing as we were one:
"Jesus died to save our lives --
The victory is won."*

*Then one day in the early spring
A sickness struck John down.
Our Father called him home, and gave
To him the victor's crown.*

*To go on singing without John
Seems difficult to do.
Yet up in heaven he will join
With voice and song brand new.*

*A favourite psalm, the twenty-third,
John played and loved to sing.
The words bring comfort to our souls;
The melody will ring.*

*We all loved John so very much.
His memory will be sweet.
And oh the joy, this thought will bring -
He sits at Jesus' feet.*

THE JUBAL SINGERS
Jake and Judy Benjamins
Peter and Linda Dykstra
Jerry and Jane Hulskamp
Henry and Jan VanStralen
and his wife JoAnne Jonker

On March 23, 1983, John Jonker was taken home to be with the Lord. He was a member of the Jubal Singers and the Waterloo Christian Reformed Church.

Focus on Reformed witness

GENEVA (RPS) - Priority in the World Alliance of Reformed Churches (WARC) will be given in the years to come to reflection on the Reformed witness in today's world. This is the main decision taken by the executive committee of the WARC, meeting at Kappel am Albis, near Zurich, Switzerland. From February 28 to March 4, 1983, under the chairmanship of the Rev. Dr. Allan A. Boesak (South Africa), President of the WARC, the 23 members of the Executive Committee deliberated in the beautiful retreat center "Haus der Stille und Besinnung."

To implement this priority a new desk is to be established in the Geneva offices of the WARC; it will carry out a program which will be officially known as "Called to Witness to the Gospel Today." Appeals to secure the necessary funding have been directed to the member churches.

Human rights issues and women's concerns were declared to be "of extreme urgency and importance." The impact of feminist theology on the Reformed theology is to be the object of joint study by the Women's Section and the Department of Theology.

Reject apartheid, Coloreds say

JOHANNESBURG (RPS) - The Nederduitse Gereformeerde Sendingkerk (NGSK) (the church for Coloreds) can have no further negotiations with the white pro apartheid Nederduitse Gereformeerde Kerk (NGK) unless the latter first rejects apartheid on biblical grounds.

This was made clear by the Rev. Sakkie Mentor, moderator of the NGSK in a statement on Feb. 17, 1983. It is a highly significant statement as it comes from Mr. Mentor. He is considered to be a conservative and narrowly defeated Dr. Allan Boesak, for the post of moderator in September last year, with the assistance of white missionaries in the church. However, since the synod, it has become clear that the views of Dr. Boesak now enjoy the support of the large majority of members of his church, which until recently was noted for its conservatism, and was called at one stage the "apartheid church."

With Mr. Mentor himself committing the NGSK to an unequivocal stand in its future relationship to the white NGK, it is apparent that the NGK is becoming more and more isolated from the three black NG churches - which are all separated on racial grounds. Mr. Mentor said that the discussions which the NGSK had in the past with the NGK, had now been prejudiced. The onus was completely on the NGK to first reject apartheid on biblical grounds. He was commenting on proposals made at a one day theological conference held by the Theological School of the University of Pretoria in February to "establish an umbrella synod for the four sister churches."

The NGSK synod last September decided that the ideology of apartheid was directly in conflict with the message of the Gospel of reconciliation and visible unity. But with its support of apartheid the NGK was thus exercising a theological heresy. The NGSK also regretted that it would not continue with this striving for unity, unless the NGK converted itself. Mr. Mentor said that the unity talks of the NGSK were continuing with the NGK in Africa (for Afrikaans) and with the Reformed Church in Africa (RCA).

Diploma in Christian Communication

BIRMINGHAM/England (RPS) - Three educational institutions in England with long experience in training Third World communications are jointly offering a new one year course leading to a diploma in Christian communication. The course is designed primarily for church workers who have had some experience in communication, who are involved in communication activities at present and will be responsible for training and the development of communication opportunities in the future.

The first stage of the course which starts in October 1983 will be at Trinity and All Saints College, Leeds, where the emphasis will be on the principles of communication, the characteristics of different media and the Christian view and uses of modern communications.

After Christmas the work is based on the radio and TV Center at Hatch End near London where participants will gain a practical knowledge of the broadcast media and study the nature and aims of religious broadcasting.

The third stage which starts after Easter, takes place at the Cross-cultural Communication Center, Selly Oak Colleges, Birmingham, and focuses on practical communication in Third World countries. There will be special emphasis on communication in groups and the use of materials produced from local resources.

The course is open to participants from all Christian denominations and full details may be obtained from: Dr. Archie McLellan, Trinity and All Saints College, Brownberrie Lane, Horsforth, Leeds, LS185HD, England.

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Artist: Sylvan Payne



LEARN

FACTS

Michelangelo - the name is after the archangel Michael.

fresco - water colour painting done on fresh plaster

Sistine - of one of the five popes named Sixtus

Renaissance - a period in the history of Medieval art that showed renewal. Stiff, unnatural poses and forms in painting and sculptures gave way to relaxed, natural poses.

Famous painters

Michelangelo (1475-1564)

Five hundred years ago, when Martin Luther was born, Michelangelo was an eight-year-old boy living in Italy. He became a famous painter and sculptor.

He lived to be ninety years old. Martin Luther had already been dead 18 years when Michelangelo died! Quite a few popes had died too during Michelangelo's life.

Michelangelo did a lot of work for the popes.

The most famous painting in Rome is probably Michelangelo's "Last Judgment." It measures 48 feet by 44 feet (almost half the size of a house lot). It is painted on a wall of the Sistine Chapel, the Pope's private place of prayer.

When it was finished in 1541, the Pope is said to have prayed with trembling voice: "Lord charge me not with my sins, when thou shalt come on the day of judgment." Why do you think he felt a little guilty?

Thirty years earlier Michelangelo had made the

almost as famous ceiling frescoes in the Sistine Chapel. They show the history of mankind from Creation to Noah.

Known all over the world too are his sculptured monuments and statues, especially the "Moses" and "David" statues.



Moses

For the next few times we will learn about famous painters. Mr. John Martens from Listowel, Ontario has written the short articles.

A bush in the hand

There was once a joy named Back. Noone knows why he was named Back because, to tell you the truth, he was always putting himself in the forefront.

Back was out, wolling through the stroods one day. He was trying to finish (as opposed to Swedish and Danish) a leaf collection for a science project. It was a thorny problem!

Back wanted his collection to be unique, one-of-a-kind. He had collected quite a few leaves already, and actually, there was a small voice in the back of his mind that whispered, 'Leaf well enough alone', but Back was greedy.



ENJOY

Suddenly he noticed the extremely rare Pamph bush in a little neltered shook. It alone, out of all the bushes in the forest, grew pamphlets instead of leaflets. And even rarer than that! - the weird Pamph bird, which had bushes instead of wings, sat on its branches.

Back slowly came closer, his ingers fitching to grab the bird. Alas, the Pamph bird saw him coming, flew off in alarm, uprooting the Pamph bush and carrying it with him.

Back cried. He had known all along that a bush in the hand is better than two in the bird.

C. Farenhorst Praamsma, Owen Sound, Ont.



DO

Mathematics

Puzzle

Colour all the squares which equal "14". What do you see?



SHARE

Meet Droppie and his family

On a cold winter's day I acquired my pet rabbit. He is a Dutch rabbit, black (which was why I named him Droppie) with a white "jacket" and a white blaze down the middle of his face.

Droppie looked sort of bored, though, so we got him a mate named Charlotte. Soon we had a litter of seven of the cutest little rabbits I've ever seen.

They were also the most mischievous little rabbits. We put them and their mother, Charlotte, in a large, home-made rabbit run, as it was the height of summer. They thrived, and nearly became wild.

We had more than our share of frustration when we came home after a weekend at the home of some good friends. What we found was a one-and-a-half-meter-long hole leading under and out of the run, which had no wire underneath, and sat right on the ground. It took me and my father over an hour

to catch the five that had gotten out.

We hadn't seen the worst of it by far. Our backlawn is still scarred with earthen patches where I've had to fill in a hole dug by the little animals. Most of the time, though we were lucky, and none of the rabbits escaped.

However, these many little holes led finally up to the rabbits' masterpiece. They began another burrow, but in the middle of the run, where it couldn't let them out. So we let them go on digging and playing in the burrow.

Meanwhile, we were trying to sell the young ones. Finally, we got rid of them all. That day, my dad measured the hole. It was 11 feet long!

And our rabbit book said, as I had told my dad when we found



Ingrid Witvoet and Droppie

the first hole, that "domestic rabbits cannot burrow." Well, were they ever wrong on that one!

How to take care of your rabbit

Your rabbit should be able to enjoy as much space as you can give him.

House

His hutch should be raised two or three feet off the ground on thick wooden legs and have an inside and an outside part.

The inside part should be closed on all four sides and be lined with straw and have a door on one side. There should be a hole big enough so that your rabbit can pass easily through in the wall that separates the inside part from the outside part.

The outside part should be closed in on three sides, have a mesh floor, and an open front.

Food

Every day, your rabbit should be fed a bowl of rabbit pellets (available at any pet shop) and a bowl of water. Always remember the water, or the rabbit may get sick.

As often as possible, give your rabbit some kind of fruit or vegetable. Any kind except onions and potatoes will do.

Ingrid Witvoet, St. Catharines, Ont.

10x4 + 8	18 + 14-10	7x1x2	2x7x0	9x2 + 4
10 + 8 + 14	8 + 4 + 3	3x4 + 2	36 ÷ 9x2	32-18 + 4
40-4-22	64 ÷ 4-2	43-15 ÷ 2	56 ÷ 2 ÷ 2	37-8-15
5x4-7	8 + 6-6	5 + 14-5	15 + 4-6	34 ÷ 2 + 5
24 ÷ 2 + 9	2x9 + 2	52-24 ÷ 2	48 ÷ 2-9	100 ÷ 10 + 8
21 ÷ 7 + 8	16x2 ÷ 4	48 ÷ 2-10	20 + 10-14	20x5-60



Hey kids,

Guess what. While Doro Bakker, one of the members of the Children's Page Committee, was taking her turn sitting in the mailbox, a letter fell on top of her head. It took her by surprise because at the time she was thinking of what she was going to cook for supper, for her husband and two children.

Anyway, she quickly picked up the phone and told the rest of the Committee that a letter had come from Hope Winnette and Andrea Hanemaayer from Dunnville, Ontario.

According to her, Andrea had made a fantastic word search puzzle and Hope had done the artwork. You'll see it in one of the upcoming kid's pages.

Well, it never rains but it pours. No sooner had we digested the good news when Sylvan Payne telephoned us about a second letter. Sylvan, hardly fits in the mailbox (don't tell anyone, he weighs 200 pounds if an ounce) but he cheerfully climbs in there once a week. He found the following letter from a certain Patty V. Could that be VanDyk or Vermeer? Next time give us your last name too, Patty.

Here it is.

Dear Slot,

I like pages for kids only, and I like writing letters. For mother's Day I'm making my mom breakfast in bed. I'll put this on a tray; orange juice and toast with jam and maybe some pretty flowers in a jar and I'll make a card myself.

**Patty V.,
London, Ontario.**

Hope we will receive more letters soon.

Remember, you can share a project or activity with other kids too. You can make a puzzle perhaps. If you're a good writer, you may end up appearing in the Enjoy section with a poem or story.

Make sure your letter or contribution is neatly written or typed, and keep the length down to 100 or 200 words. Include a picture of yourself or of the activity. State your age and place where you live. Address all mail to "For Kids Only," Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

The Slot

Children's Page Committee: Doro Bakker, John Nieboer, Irene Payne, Sylvan Payne, Nel Van Geest, Alice VanhetVeld and Bert Witvoet.

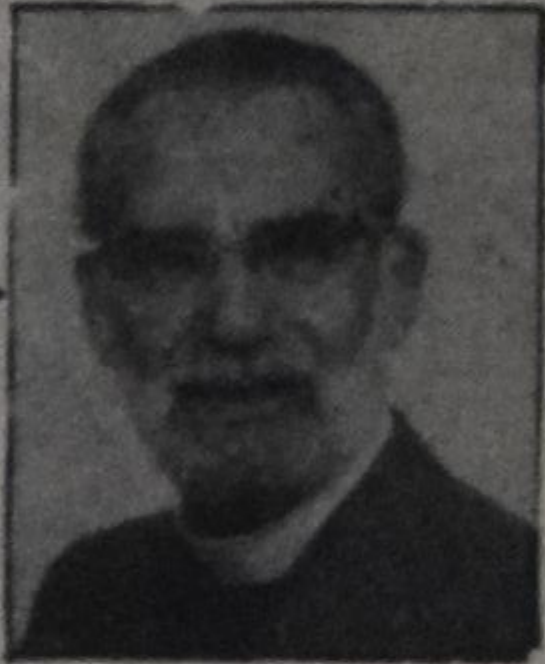
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Family concerns

Rev. Hans Zegerius



Where have all the virgins gone?

In the past decade we ministers have been confronted time and again with the question, "Why do people have to go through a wedding ceremony in order to express their love for each other completely? Where does the Bible teach that this must be done?"

It is plainly unthinkable that I myself should have asked that question of my minister, when I was young. Therefore, I do remember how it threw me the first time around. And yet, the answer, my friend, is *not* blowing in the wind; it is neither elusive nor arbitrary. What is elusive and arbitrary, in my experience, are the arguments with which people defend their "free" love. Time and again, when I finally pinned people down to their basic reason, they have confessed to me, "I do not wish to face the legal and other obstacles society puts in my way if I want to end the relationship."

So then, the final upshot of people's refusal to shelter and confine physical intimacy between men and women within the bonds of marriage, is not a new-found freedom to express their love for each other, but precisely the opposite: the demand to be free *not* to love each other any more, to be free to break each other's heart without having to face the consequences which law and custom have attached to that!

This surely exposes the first question in the opening paragraph as contrived and hypocritical, a ruse to escape from the real problem!

Nonetheless, let's take it seriously, together with the second one, "Where does the Bible teach that this must be done?"

To begin with, let me quote from the marriage form read at my own wedding in Holland: "... seeing that He created a wife for Adam and brought her to him, and gave her to him for a wife; testifying thereby that even to this day He brings to each man his wife as by His own hand." So it was in Paradise, and so Christians believe to this day.

Why then a wedding ceremony?

First, the same thing which Jesus pointed out in regard to divorce applies here. "For your hardness of heart ... but from the beginning it was not so" (Matt. 19:8). Weddings came in after our fall into sin, because in a sin-filled world marriage is under constant threat and attack. It was the gift of God to man and woman in Paradise, and it was the only thing which they were able to take with them. The last trace of Paradise that is still with us (think of it!), it is a fragile relationship, easily perverted and hurt, vulnerable as only something beautiful and sacred can be in our world of sin, a flower adrift on a mudslide.

To shelter and protect that flower, to shore up that tender relationship, two things were developed in harmony among Christians: laws and vows. Where the Christian faith helped to develop culture and community, these put a measure of security around married life. The laws of the land and the vows of husband and wife held together many a marriage, like two hands cupped around it in protection.

The Bible teaches, "The heart is deceitful above all things, and desperately corrupt; who can understand it?" (Jer. 17:9). And we hear Jesus' words, "for your hardness of heart ..." and Paul's, "But because of the temptation to immorality, each man should have

his own wife and each woman her own husband" (I Cor. 7:2). And we bow our head and say, "It is so."

Secondly, we lift our head and acknowledge with joy, that this ceremony is the way of God: the wedding acknowledges our weakness, yes, but also the splendour of His gift. Our wedding vows are not a way to get legal status, or recognition in the community, or social acceptance. These are fringe-benefits, so to speak. Our wedding ceremony arises from a deep common human longing: to acknowledge a gift given, to set sail with all the flags flying, to carry the banner of love all the way to the threshold of eternity; to put a solemn seal on a covenant - and not for any reason of psychology, let alone sentimentality, but by reason of the example of our Lord.

How did He establish the covenant between Him and His Church - of which Christian marriage is the image? In His blood. He lifted the Cup and said, "This cup is the new covenant in my blood." If then the Lord Jesus so solemnly affirmed the covenant with the Church, how dare we even to consider making the covenant of love that bears the image of "Christ and the Church" a matter of merely going to bed together! How dare we, indeed!

Have you ever asked such a person the simple question, "Why would you *not* say of the one you love: this one, this one alone, and this one forever, and say it out loud? Brace yourself for a deafening silence!

Thirdly, what is the purpose of Christ's way with the Church? "... that he might present the church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:27). We have wedding vows and blessings, so that young people might live toward a day of splendour, to be for each other a gift of God without spot or wrinkle or any such thing. When we begin to awaken to love, there lies a day ahead of us filled with joyful acceptance of the gifts of God, the solemn seal upon those gifts, the symbols of virginity, and the exuberance of all who hold us dear.

That day is given for our inspiration, encouragement, and assurance. But is also given as a reminder: it is unique, never to be equalled, never to be repeated. It keeps us aware that we may be able to repeat many things in life, but not this one splendid thing, namely to crown our love with the gift of ourself. Only once can that gift be a gift of splendour. It can never be undone. It can never be repeated. So the wedding ceremony functions long before the day arrives.

Many young people have become ignorant of the meaning of a Christian wedding service; of its solemn warning to guard a growing love; its glorious affirmation of love's splendour, and the hope and inspiration it engenders. Such young people have lost sight of the strength and endurance that lies in vows which say, in effect: This one my first; this one my last; and this one alone! Therefore, their life lies wide open to the testing, cajoling, seducing, tempting pressures and pleasures in today's world.

And we, Ministers of the Gospel, see them come to their wedding day with a love spotted, wrinkled, and blemished, and our heart aches for them, as we whisper, "Dear God, where have all the virgins gone?"

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News-Canada



The human face of unemployment

Ben Vandezande

The following article is a first hand account by a woman who has experienced the human side of unemployment.

What happens to a family when a husband comes home and has to tell his wife he's out of work? The work is not as it used to be; there are no more orders to be filled, the boss looks concerned, he avoids his personnel, he is forced to lay off.

Will the wife be able to bear it with a smiling face and say, "Oh, maybe it is not for long," or "Oh well, there is so much to do around the house. Don't worry about it right away, dear." Or will she be very disappointed because some of her desires are shattered: the new dress, that chair which she had in mind, clothes for the children, or that vacation they had been planning.

The moment is there and she feels her legs shaking. But somehow she manages to give him a kiss and a smile, and seeing his face, says, "Don't look so sad, together we'll manage."

As days go by, family and friends hear the news, and offer all kinds of advice: you must do this or that or can't you go there. But as time goes, there is no work in sight, and he is not the only one out of work! Every day he goes to the unemployment office, and every day he comes home: there is nothing. Sometimes letters are written, applications are filled out for this work or for that job. He keeps busy by doing some odd jobs at home, and even going out on a visit with his wife.

The first weeks they manage very well. They are amazed what they can do without. Slowly on, however, they both become discouraged. Visitors come and tell them how they manage so well in spite of the financial set back. If the minister comes, they tell him it is not so good but assure him not to worry - they'll manage.

Soon the effects spread to their family life. They start to quarrel and the wife cries. "Why can others work and we have to deal with this? The children cannot understand why they cannot have the latest outfits, or hairdos or pocket money. Can't we even have an icecream any more or a soft drink? Or cookies or even a magazine?"

There is a feeling of helplessness and the atmosphere becomes tense. The children withdraw into their own room because there is so much tension in the living room. They offer to do jobs: a paper route, picking apples, shovelling snow, and painfully their father sees them going around with concerned faces.

Personal struggles such as this are being lived out each day. And the reality of the pain is there for the Christian too. Unemployment used to be considered society's problem. In the past years, we increasingly find it within the church as well.

There is no doubt that the best way to deal with unemployment is to find a job. But that isn't so simple anymore. After submitting applications in 250 places and getting no response except "Don't call us we'll call you" an unemployed person realizes it may be a while.

After collecting U.I.C. for a year and making major adjustments financially, the prospect of going on welfare looms large. Welfare was always thought of as for the few who couldn't or wouldn't work. For thousands it is being seen as a necessity for those who simply can't find work.

Our response to unemployment must be at a number of

different levels. We must discuss government policy. Those who own a business must find ways not only of surviving but ensuring work. Employees must work closely with the company to ensure a maximum potential for job creation. And the list can go on.

But what about the human, personal response? How can we as Christians show the love of Christ for our neighbour who is poor? Or to look at it a bit differently, how can the unemployed person and family cope and help others deal with their pain?

Some Christians are responding in very creative ways. In one church, the unemployed meet together once a week to pray, to share their feelings and to help each other with physical needs. Some people who are unemployed use their extra time to do "volunteer" work in the church or in the community. Many find their personal and marriage problems become

more acute and so they search out counselling.

There are many more inside and outside of the church who can't be so creative. After several months of frustration, they are stuck much in the way our introductory story described it.

How can we help? How can individual Christians be of real service to the unemployed person. How can the church or a group of Christians provide support ministries that really offer love and hope?

In the coming months we'll print some short examples of actions people have taken. We'll also point out some things to be sensitive to when dealing with unemployment.

If you have a suggestion that you could share, please send it to us. No matter how simple, let's share it so that others may be encouraged to do likewise. Send Suggestions to: *Unemployment, c/o Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.*

The meeting place

Ben Vandezande

Part of my duties as alderman offered the opportunity to participate in the Mayor's Committee on Unemployment. During our discussions on how to create meaningful work it became clear that there had to be a more direct response to the emotional and spiritual issues related to unemployment.

The problem was addressed to several pastors in the ministerial and they formed a committee including an equal number of unemployed persons to plan a meeting place for the unemployed.

Through an arrangement with the city we obtained a public building with ample room for socializing, private conversations and counselling! Such a meeting place dealing with the emotional and spiritual support would be tied in with a job counselling service performed by another group on the second floor.

The purpose of "the meeting place" is to provide a place where the unemployed can talk with each other and our volunteers. Each week we provide talk sessions by Christian professionals on such topics as unemployment and marriage and the family; budget coun-

selling; how to find hope. The staff will include a pastor, an unemployed person from the church, a good listener or two. Each team has one afternoon shift. The whole project is co-ordinated by a Mennonite woman who works with Mennonite Voluntary Services.

The key to the centre will be in the person-to-person contact with the unemployed and their families over a period of time. We don't know what the future will bring. But we know we need to start somewhere. We decided to start at the meeting place.

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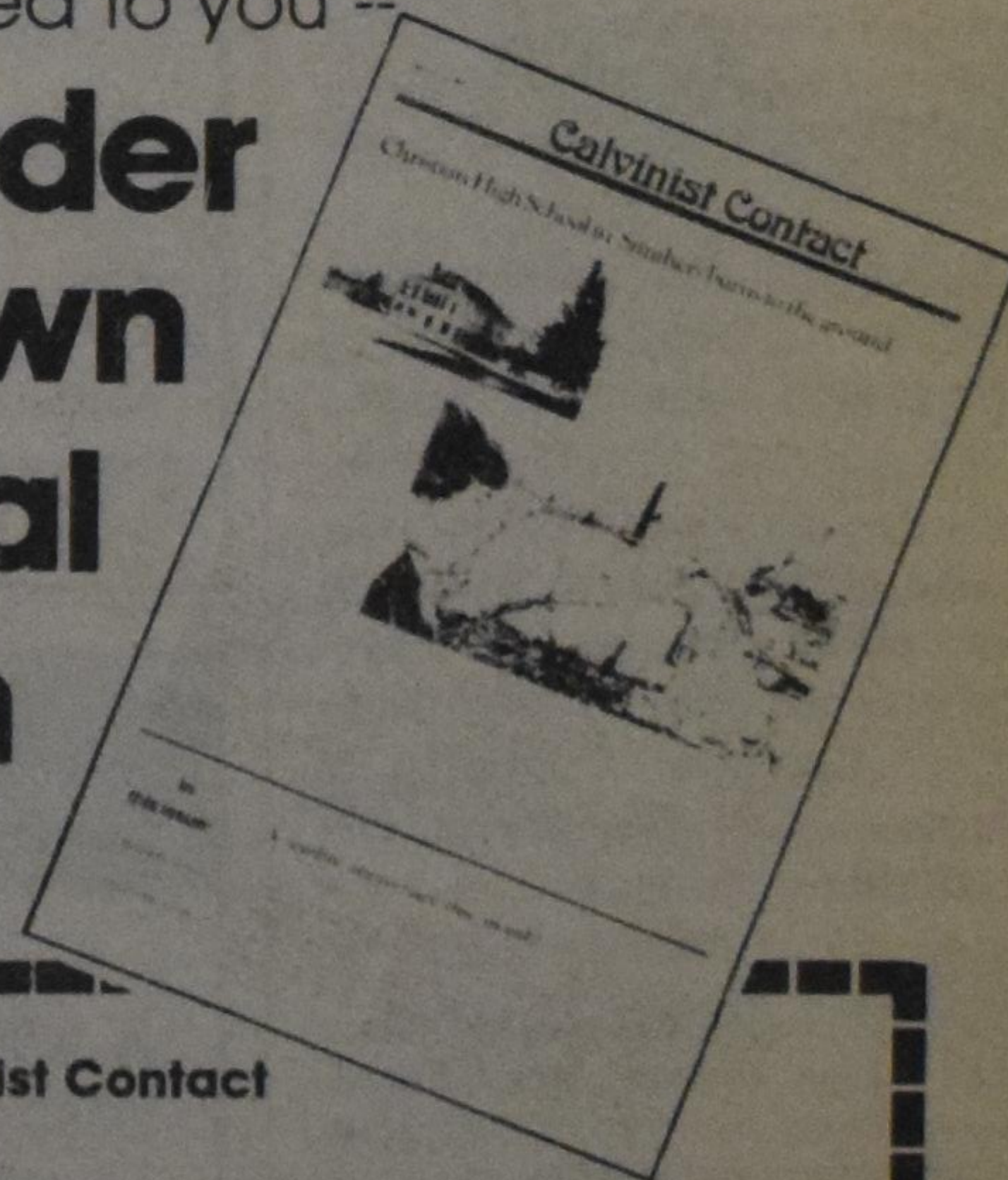
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Education...

PEOPLE IN THE PROCESS

April 1983

Edmonton students "love" their planet

Carmen Hollaar

The gymnasium lights up in bright splashes of red and orange. The air is filled with the thunder of loud explosions. We witness a nuclear holocaust unharmed, but definitely not unaffected. Today, we the student body, are watching the film, "If You Love This Planet."

Only three days prior to this, one of the largest protest marches ever was staged in Edmonton. Three of our students participated in the demonstration against Cruise testing in Alberta.

Many parents have joined us this afternoon to see the film and to take part in the discussions afterwards. We are also privileged to have with us, two guest speakers, Mr. Brouwer a physicist, at the University of Alberta and Mr. Denton, an active member of a peace movement.

Immediately after the film presentation, Mr. Denton presents a lot of startling facts, and makes such statements as, "We have in the past, been technically at war for six minutes, while we, the general public, know

Carmen is a senior student at Edmonton Chr. High.

nothing about it. The world could have been destroyed in only half an hour."

Mr. Brouwer is the next to speak, and he addresses the response of churches to the issue of nuclear armament. He points out that all churches consider the use of nuclear arms a crime against man, and against God.

When the speakers have concluded, the floor is open for questions to speakers and then we break into discussion groups. We discuss points of view, biases, and the accuracy of the facts given.

The afternoon has been all spent because both the film and the speakers forced us, as young people to struggle with a controversial issue which most of us would prefer to simplify, or ignore. As young citizens, we have been born into a nuclear age, and we are victims of our technological society. We are the generation that must face the issue of nuclear weapons today, so that there can be a tomorrow, always keeping in mind that God is ultimately in control. We are the ones who will have to take the risks in speaking out on behalf of our brothers and sisters across the globe, and so today in taking the risk of showing such a controversial film, I think it was a move well worth taking.



Play it again, Pacific

The band of Pacific Christian School in Victoria is featured here in performance last fall. Members of the group will have another chance to toot their own horns next month when the band will take part in the annual Victoria Day parade.

Fine Arts Annual results

PROSE:

Junior Division: (Grades 1-5): 1. Gordon Van Vliet (Strathroy); 2. Shane Roorda (St. Catharines); 3. Peter Vander Schaaf (Holland Marsh).

Intermediate Division: (Grades 6-8): 1. William Fledderus (London); 2. Anita Kok (St. Catharines); 3. Rhonda Vander Schee (Brantford) and Elly Buek (Strathroy).

Senior Division: (High School): no entries.

Advanced Division: (College/University):

1. Richard Van Holst (Hamilton).

Adjudicator: Dr. Barbara H. Pell, Redeemer College.

POETRY

Junior Division: (Grades 1-5): 1. David Van Belle (Abbotsford); 2. Chris Meyer (Calgary); 3. Daphne de Jong (Burlington).

Intermediate Division: (Grades 6-8): 1. Lisa Ybema (St. Catharines) exceptional merit; 2. Angie Holmes (Strathroy) and Miriam Meinders (Winnipeg); 3. Lillian De Boer (Strathroy) and Kevin Tigchelaar (St. Catharines).

Senior Division: (High School): 1. Sandy Ganzevoort (St. Catharines); 2. Tim Span (Hamilton); Dorothy J. Poortinga (Aylmer), Christine Duimering (Moorefield); 3. Irene den Bak (St. Catharines) and Hein Vanderkamp (Hamilton).

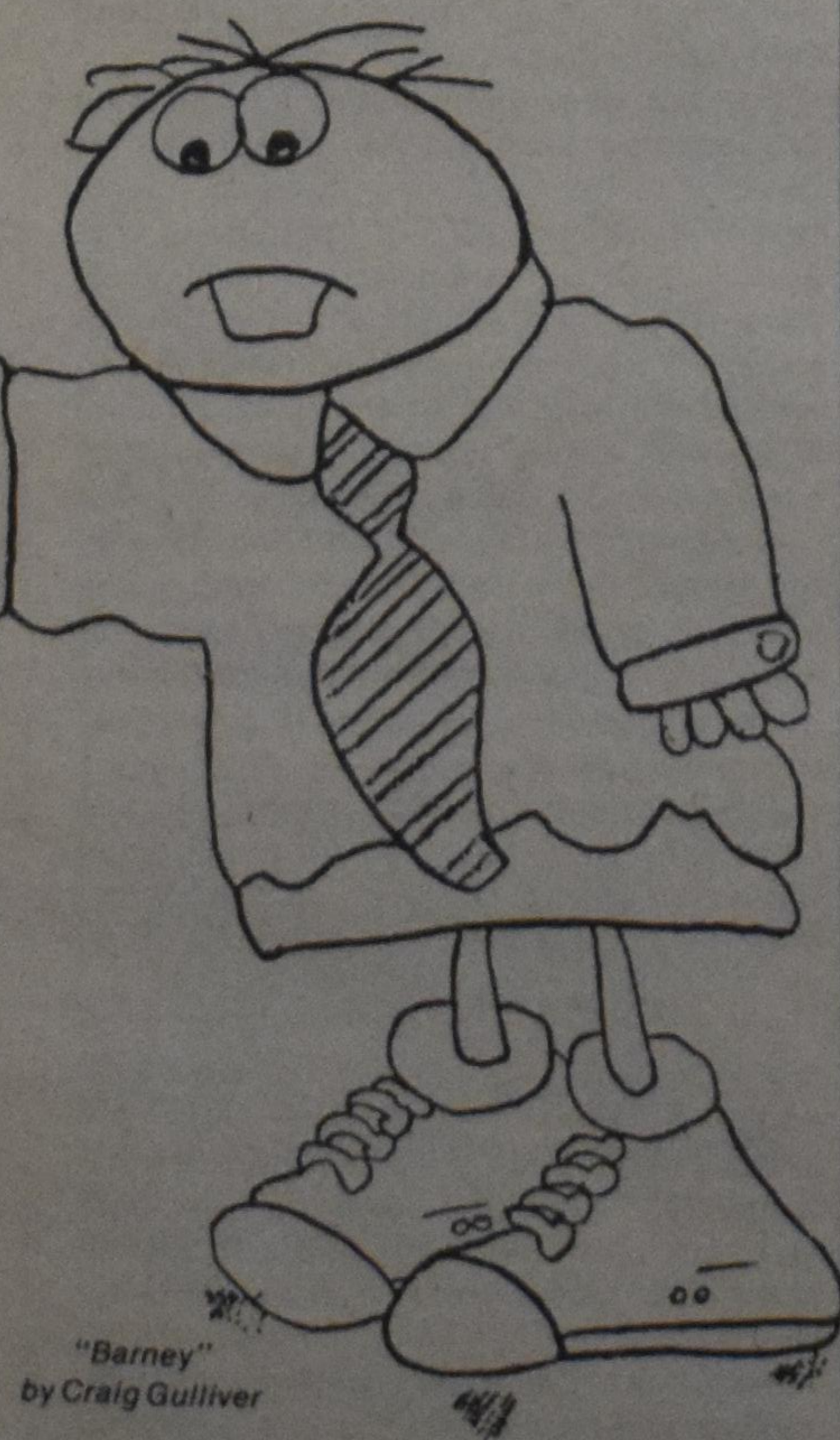
Advanced Division: (College/University): 1. H.J. Buurman (Calvin College); 2. Tony Boer (Redeemer); 3. Irene Voordenhout (Redeemer).

Adjudicator: Dr. Barbara H. Pell, Redeemer College

ART

Junior Division: (Grades 1-5): 1. Nicole Winkelaar, Calgary; 2. Jackie Wieringa, Fruitland; 3. Joel P. Kleine.

Intermediate Division: (Grades 6-8): 1. Jack Born, Edmonton; 2. Shannon Ford, Edmonton; 3. Nathan Der Nederlanden, St. Catharines; Hon. Mention: Sean Couchie, London; Sharon van der Lugt, London; Calvin Brouwer, Lethbridge, Donald de Vries, Bowmanville.



Senior Division (High School): 1. Marguerite Oldejans, Toronto; 2. Rob Broekema, St. Catharines; 3. Selina Bakker, Winnipeg; Hon. mention: Anita Ligterink, Toronto; Sarah Watts, Toronto; Jay Amell, Winnipeg; N. Neinders, Winnipeg; Mike Scouten, Edmonton; Hans Koppe, Calgary; Charlotte Theorux, Lethbridge.

Adjudicator: Bill Hart Toronto.

School as community

Conrad van der Kamp

The Vancouver Christian School community is concerned about Christian education, but that assertion needs to be unpacked a little further. Christian education to one parent is Christian teachers functioning as role models. To another it means strict rules, to another benign peer influence and the absence of drugs, to yet another excellent academic standards, while still another basically wants the school to function as a super parent.

Have I missed out your particular concern? I got involved because I want to work at a Christian mind set for my Saviour. What is the common denominator in all of these desires? What standards do the staff adhere to from day to day?

To name but one particular controversial matter in the news these days: what should the school teach concerning the origin of the creation? Among our parents we have creationists, both articulate and inarticulate, who base their view on the scriptures, and we have people who can't see the point of all the fuss, and base their views on the scriptures.

In fact the closer you look at the Vancouver Christian School community, the less it seems to hold together.

Theologically, educationally, psychologically, socially, economically, ethnically, its membership is rather diverse to say the least. At moments one despairs of its being any more than what a few staff members, education committee members, and

Conrad van der Kamp is principal of Vancouver Christian School's Secondary Campus.

board members at any one point, say it is. Oh yes, and a few vociferous parents.

I think we do well to face that squarely. Humanly speaking, we are sociologically no more coherent than the Canuck's Fan Club, and that will make for some difficult moments yet in our history. And yet the V.C.S. Association grows steadily. It makes difficult decisions on financing with surprising unanimity. Its members willingly give 10 to 15% of their incomes to it. What makes it tick?

What makes it tick is something a sociologist might easily miss, unless he has eyes to see and ears to hear. You might catch what makes it tick in a short prayer in the principal's office, or a quick remark in Room number 3, or the admonition of a mother. What makes it tick is that most elusive wondrous power, more mysterious than the wandering of the wind, the Holy Spirit at work in the hearts of people teaching them to love their Father. God's love for us, and our subsequent heaven sent hesitant love for Him is the only clue that will keep us together, however divergently we work out the consequences of that love in our daily lives!

And so, what seems at first glance a pretty tight bunch is on closer examination, a hopelessly divergent and chaotic aggregation of individuals becomes after all a glimpse of the oneness of our Father and the Lord Jesus Christ and the Holy Spirit. Let us continue in the unity of that love.

Pray that staff and board and everyone giving direction to the Vancouver Christian School may have the wisdom to make all aspects of the enterprise a song of praise to our triune God.

The integration factor

Gerrit J. Bomhof

What could my wife and I possibly do with an extra \$42,000.00? No, we are not expectantly waiting for the lottery draw and neither have we come into an inheritance. But, beginning this July, we embark on at least a 14-year program of paying Christian School

Rev. Bomhof, pastor of the Lethbridge, Maranatha Chr. Ref. Church. This is part of his editorial printed in the April "Newsletter" of Immanuel Christian School.

THE
CHRISTIAN
SCHOOL—

A UNIQUE
PRIVILEGE

The Education Issue appears annually in April as an insert to *Calvinist Contact*. Editor, Harry A. de Vries; publisher, Keith Knight. Send all correspondence to: *Calvinist Contact*, 99 Niagara St., St. Catharines, ON L2R 4L3.

tuition costs, the Lord willing, our youngest will graduate in 1997.

Conservatively, I figure an average \$3,000 per year, which multiplied by 14, comes to that grand total of \$42,000.00.

My thoughts wander to the relief a mortgage reduced by that amount would be, the new car and furnishings which could be purchased, the exotic trip which could be taken or even the food and medical attention which could be supplied to the poverty stricken masses of our world if only our tuition payments would be directed elsewhere.

And yet, with joy and deep gratitude to God, we most willingly sign our names to those post-dated cheques which our school administrator likes to receive. To fully explain this joy and gratitude would involve articulating our whole philosophy of Christian Education - from focusing on the individual child's covenant upbringing to God's Kingdom which impinges itself to every area of life. But, I would like to mention one of the reasons why we are so joyfully committed to Christian education: its importance to our society and its leavening influence in it.

I am absolutely convinced that our society needs and stands to gain from individuals who receive a Christian education because of what I will refer to as the "integration factor." The Webster's Dictionary's definition of "integrate" includes, "to put or bring (parts) together into a whole: unify."

Our western society is afflicted with a special interests disease. People align themselves with one or more of a host of movements or groups with a very narrowly defined mandate.

For example, there are those who

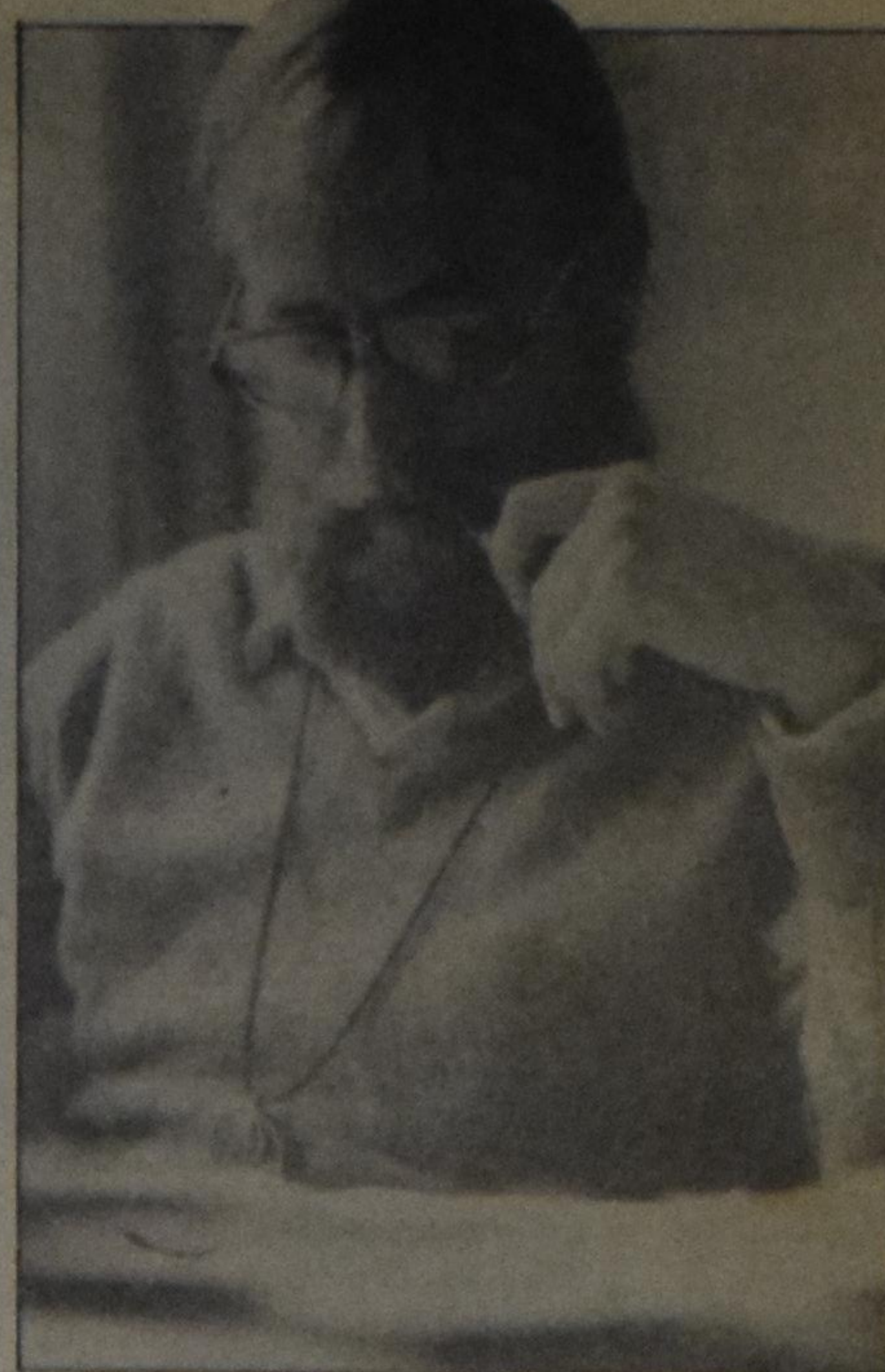
push and look out for the interests of big business; others, environmental concerns; some, the women's issues; still others involve themselves in the (anti) nuclear movement; and then there are those who are involved with civil liberties and other political issues.

We could go on and on, suffice it to say, meaning and purpose of life is wrapped up with one or more of these concerns.

What is needed is an integration factor, a unifying theme which takes into consideration accountability to God, precisely what our students learn in a Christian School environment. Our students are instructed to be accountable to God in all learning; they learn that businesses exist not only for profit, but for the honour and glory of God; and they come to understand that the environment is not a thing which can be tampered with or something given to man to do with what he wants, but the arena in which mankind can serve its Creator.

Our commitment to Christian education is directly proportional to our thinking on the matters here ranked. If we succumb to society's notion that religion only deals with church matters and personal morality, but has nothing to do with sports, language, and technology our support for education from a God-honouring perspective will wane. After all, my wife and I, with the help of church school, can teach our children all the "religion" our society thinks is necessary. But, we need the support of competent Christian teachers if our children are to be endowed with that vision of service to God in every aspect of their lives, a vision which will have life-long implications, not only for them individually, but for society as a whole.

And so, very willingly, we commit ourselves to the cost of Christian education: and we will accompany the tuition with the prayer that our God may use the administration and the staff of our Christian school to instill in our children the realization that our world, and thus our society, only functions according to its true purpose of service and accountability to the Lord, which are seen as the integration factor of life.



Lambert Zuidervaat

Zuidervaat to present paper at World Congress of Philosophy

Kevin Gesch

The King's Chronicle - Dr. Lambert Zuidervaat, Assistant Professor of Interdisciplinary Studies at King's, will present a paper entitled "Artistic Truth in a False Society: Reflections on Adorno's Aesthetic Theory" at the World Congress of Philosophy to be held from August 21-27 in Montreal.

The WCP meets every five years and draws philosophers from the world over.

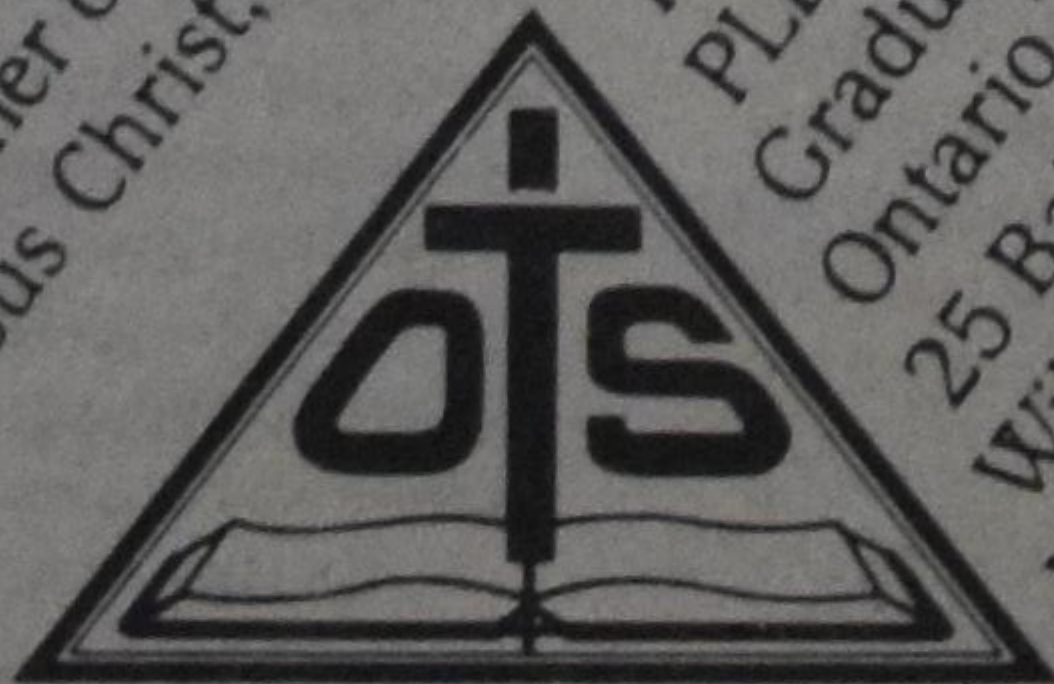
All papers, Zuidervaat explained, must be submitted to Committee for review. If a paper warrants further consideration it is then turned over to referees who make the final decision.

The acceptance of the paper, Zuidervaat related, brought special satisfaction because it establishes that one need not follow a course at a major university to attain recognition.

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Educational tools with a point

This year "Christian Textbook Day" on Friday April 29 replaces "Foundation Day" formerly observed in February, but the purpose of the day remains the same: to invite students and parents to help fund Christian textbooks.

For the past eight years, I have been privileged to serve as full-time Executive Director of the Canadian Christian Education Foundation (CCEF), promoting the cause of Christian Education throughout Canada, but more specifically raising funds together with my board of directors, to ensure the ongoing development of more C.S.I. curriculum materials to be made available for our Christian schools.

Christian textbook production is very expensive. Even though publishing costs continue to rise, we are doing all we can to make C.S.I. textbooks and other curriculum materials available to Christian schools at the lowest possible cost price.

The generous gifts by both the U.S. and Canadian Christian Education Foundations has helped Christian Schools International (CSI) produce \$140,000.00 (U.S.) worth of new textbook projects last year.

It is not easy to continue raising funds for the ongoing development of Christian textbooks. Financial resources of CCEF are limited. Often many parents forget how tremendously important it is to give both students and teachers alike Christian textbooks. Hence the necessary tools for education.

Annually there is opportunity for parents and students in the total Christian school community to give their financial support. We are grateful for those faithful contributors who do contribute each year for this important ministry in God's kingdom.

Fred Vander Velde is executive director of the Canadian Christian Education Foundation.



Christian Textbook Day is a special time to be thankful for Christian textbooks published by C.S.I. as funded by the C.C.E.F. These textbooks are based on belief in God, his revelation, and a Christian's responsibility to serve him and others. As one Christian school student put it on a poster being used for nationwide promotion, "Christian Textbooks Are First Class!"

In order to continue its funding program, Christian communities everywhere are being asked to help raise \$178,000.00 (in U.S. funds) in support of the coming year's publication efforts.

Donations may be sent to CCEF directly at 2216 Cavendish Drive, Burlington, ON L7P 3W6 should you wish to have more information about our work and program, you may contact us anytime days or evenings at this number (416) 336-5619.

Pray much for those who write and those whose responsibility it is to raise the necessary means to support the ongoing development of Christian textbooks for the benefit of covenant youth.

Christian education by choice

First Impressions

My first impressions on visiting Timothy Christian School in Williamsburg (Ontario) to meet with the principal were of a no-nonsense, hard-work atmosphere in a facility with limited resources. The school yard was not filled with elaborate play equipment and the school building itself was plain. Inside, the halls were decorated with the children's work.

As I entered, I noticed a quiet hum of activity. But suddenly the bell rang and dozens of happy faces surged past me, a few curious enough to take a backward glance at a newcomer, but most simply anxious to get out into the June sun. In the first classroom, I noticed several children sweeping, dusting, cleaning brushes, collecting trash. They were laughing and chatting, yet all busily working together. I made my inquiries and continued on for my interview.

A little research had provided us with these opinions: Timothy students are well grounded in basics, well motivated to apply themselves to their work, and the French programme does not quite compare with that offered in the public school system. I came prepared and had many questions for our principal that day!

Later, when we announced our intention to transfer our three children from public school to Timothy, there were generalized groans all around: "I won't get to play with my friends," "I can't get home in time for choir," "We have to ride the bus?" "I'll just die if I have to give up hockey, Girl Guides and music."

We too, had our misgivings about the overly long day, a result of the forty-five minutes bus ride morning and evening. And I knew I would miss the children's company at lunch each day. How would we fit in their after-school activities? What friends would they have. Everyone lived so far away and we knew only one other family attending the school.

Doubts and questions grew. Still I knew we were making the right decision. We wanted our Christian faith affirmed daily outside the home and we wanted the pursuit of personal excellence to become part of our children's educational attitude.

The change was difficult indeed. The entire family routine had to be adjusted to accommodate the school bus schedule. Reorganization of activities meant we were often going in opposite directions! And for the first few months, fatigue was rampant by Thursday night each week.

Gradually the children became accustomed to the pace, although our seven-year-old is still worn out at the end of the school week. But school work has improved dramatically. We are impressed with the attention paid to music in the curriculum and delighted with the renewed interest in Bible studies as evidenced by our lively discussions at dinner time.

Time available to spend with pals is more limited now, but has become treasured as a result, and these sessions are carefully planned and anticipated rather than taken for granted. We could wish only for more depth in the French programme.

The new school provides a disciplined atmosphere - a discipline offered with love - and our children are progressing happily in it. We are very pleased with their achievements so far and confident in the changes to come.

Mrs. Helen Wells,
Chesterville, Ontario

No regrets

One day the oldest son brought home, from his Public School Library, books on Evolutionary Theory, Hinduism, and Buddhism. In discussing what books our son brought home from school with him, we were flabbergasted by his perceptions of the world and God. On the one hand we wanted to learn and believe in the teachings of the Bible, and at his school he was receiving a humanistic approach to life. We began to become fearful that perhaps we had failed to recognize another need our child had, a spiritual education.

It was at that time that we investigated the possibility of sending our three sons, aged 8, 6 and 4 to a "Christian school, although neither of us really knew the structure of such a school.

We contacted Jim Kooistra, the principal of Timothy Christian School

Our philosophy of education

When we become parents, we have great hopes and dreams for our children. Some are obviously impossible; others may become unrealistic; but many of our hopes are simple ones. We want our children to become self-sufficient, to feel good about themselves, to learn to do their best in all circumstances, to serve others kindly and to love God wholeheartedly.

Does this sound impossible? Not at all. These ideals are firmly woven through the fabric of family life. But what happens outside our homes? Children spend a great deal of time after the age of five away from our normal routine nurturing influence. Classroom time consumes a large portion of the routine day followed by extra-curricular activities such as sports, lessons of all sorts, church clubs and play elsewhere with friends. As our children are growing older, it seems our direct influence is becoming less and less. We decided it would be a comfort to know that our basic ideals were reinforced each day at school as well as at home.

Consequently we transferred our three children to Timothy Christian School in Williamsburg after they had spent several years in the public school system. In their former school they had excellent teachers - some were exceptional - and interest activities were abundant. Two concepts, however appeared to be of lesser importance: Putting God first and a striving for excellence. At T.C.S., however, we have observed a constant reference to our Christian faith throughout the day, complete acceptance for every child whatever his gifts or limitations, continual testing and aiming for the best in each subject area, pride in personal achievements (both in school and out) and insistence upon charitable behaviour towards others.

After only a few months at Timothy, we see our children beginning to blossom in this environment. Isn't this just what we had hoped for? For us the Christian school is the answer!

Dr. Dennis and Helen Wells,
Chesterville, Ontario

in Williamsburg, and from the onset of our initial interview with him, were very impressed. We were introduced to all of the teachers in the school and noted the enthusiasm in their voices and the conviction with which they spoke. We left feeling favourably impressed. Not only were the staff members at the school professionals, qualified to teach our children the 3R's, but they were themselves integrated people believing that the Bible is the Word of God. We felt they would, to the best of their ability, help our children recognize the creator's hand in all things.

While Timothy Christian School has beliefs based on the (Christian) Reformed view of life and one of us was Ukrainian Greek Orthodox and the other was Anglican, we feared that there might be a possibility of religious incompatibility. But that

was not the case.

The school board invited us to investigate for ourselves if there was any resolution in the school's constitution that would contradict our beliefs. We discover no objectionable statements that would offend any Christian.

Almost one school year has passed since we enrolled our children at Timothy Christian School. During that time, we have both observed that their needs are being met more than we had hoped for by their attendance at the school. They are better able to appreciate what God wants from us and for us. With a good educational, moral and spiritual foundation we feel that our children will most certainly be equipped to meet the challenges held in store for them in the future.

David and Marlene Jones,
Iroquois, Ontario



King's choir practice session

Lori Klingbell

The King's College choir left Edmonton March 16th for its third consecutive tour in four years of college-choir history. Between March 16 and 20 the 46-member choir performed both full-scale concerts and participated in worship services in Rocky Mountain House, Taber, Brooks, Lethbridge and Calgary.

Generally this year's choir tour followed much the same profile and thrust as in previous years, said Abe Penner, conductor, although for the first time a seven-member ensemble group consisting mostly of instrumentalists not in the choir performed both with and independently from the choir proper.

Mr. Ed. Noot from the Office of Development also accompanied the

choir for recruitment purposes.

Although the choir undergoes a substantial turnover each year because much of the student body transfers to other universities, Penner feels that the choir is "showing signs of improved musicianship over last year." He attributes the improvement both to students having been in the choir for two and even three years, as well as to the fact that there are more students taking voice lessons this year.

"By and large," Penner said, "the quality is going up... but I'm looking forward to the time when we have a four-year college."

During the year, the choir performs fairly regularly in churches in and close to Edmonton. Nevertheless, the actual on-the-road tour has in the past been the highlight and most satisfying event of the year's work. "It's the time of year when everything comes together; we really become a team," said Jim Nieuwenhuis, now in his third year of choir experience.

Lori Klingbell is co-editor of "The King's Chronicle" at The King's College.

Southern Alberta school movement continues to grow

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Harry A. de Vries

The opening of Immanuel Christian School in Lethbridge some 22 years ago, marked the beginning of Christian education in southern Alberta. Now, parents in the Taber area who are presently sending their children to Lethbridge, are planning to open their own elementary school. In September of 1984 the Taber Christian School Society, which includes the Vauxhall and Burdett Communities, hopes to be operating its own school in its own new school building. On Monday, April 11, the Taber society got overwhelming approval of neighbouring localities to build the new school, and it received their commitment to hold drives in their areas to help the society get off on a solid financial footing.

The Taber Christian School Society is one of five locals that make up the Society for Christian education in Southern Alberta which operates Immanuel Christian School in Lethbridge. The other locals are Nobleford, Iron Springs, Granum and Lethbridge.

Taber attempted to begin its own school in 1958, but was unsuccessful because of its mobile constituency. At the time society membership was up to 70 but shortly thereafter dropped to 28, making its plans unworkable. So when

the Society for Christian Education in Southern Alberta was formed in 1962 to found Immanuel Christian School, the Taber Society joined as one of the locals, even though there was a distance of about 45 miles from the community to the Lethbridge school. The statement in the new constitution which made room for the establishing of satellite schools in the member locals was an important factor in their joining forces. The intention then was that all the locals would help each other in the building of satellite schools. Taber is to be the first such school.

At the Monday evening meeting, Taber local president, Hans Visser gave a number of reasons for starting the school in Taber. The local society he said, had done its homework. For the past two years it had been busy drumming up support for the new school, both in Reformed and non-Reformed circles. Because of its work, he estimated that the new school may open with an enrollment of about 60 children of Reformed background and 10 of other ecclesiastical backgrounds.

He noted that the building of the school will allow students from Vauxhall and Burdett to attend a Christian school, something which they cannot now do because of the distance and bussing involved.

In a drive last year the local society raised more than \$90,000. Another \$115,000 was the result of a pledge drive held this spring.

One of Taber's reasons for starting the school is that it will have to build sooner or later anyway. And with many students attending the Lethbridge school, said Mr. Visser, it seems the time has come. "When we look around to all our Taber families with young children, and not to be forgotten the mothers to be," he noted at the

meeting, "then we can look forward in faith." He agreed that "It is a big step" that is being taken. "But had we not looked ahead in faith in times gone by, we would not now be gathered here in this Christian school" in Lethbridge.

The Taber local already owns a 3 1/2 acre lot on the outskirts of the city. It had been interested in a 3-acre site inside town in 1981, but the city which owned that piece of land wanted \$183,000 for it. The local society opted for the present location. However, with the purchase the city "got quite excited" when it realized "that the society meant business."

It so happened that the society's land was subsequently annexed to the city for commercial/industrial development and the city did not care to have a school in the area. Hence its current offer to the society of the intown site for \$125,000, a drop in price of \$38,000. Although the society will have to add another \$60,000 to the \$65,000 it paid for its land two years ago, it was given approval by the Monday evening meeting to go ahead with the purchase of the intown land. Since the matter with the city is still under negotiations, Mr. Visser hopes the price can be reduced somewhat further.

He termed the Monday evening gathering a "beautiful meeting." It was well attended by about 400 people, and there was "no note of discord." Now it will be up to the other locals to organize drives in their areas for financial support for the Taber school. The new building will house grades one through six and is expected to cost in the neighbourhood of \$280,000. Apart from the start-up costs, operational costs of the new school is expected to be the same as in Lethbridge.



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PROFILE OF A SEMINARY PROFESSOR

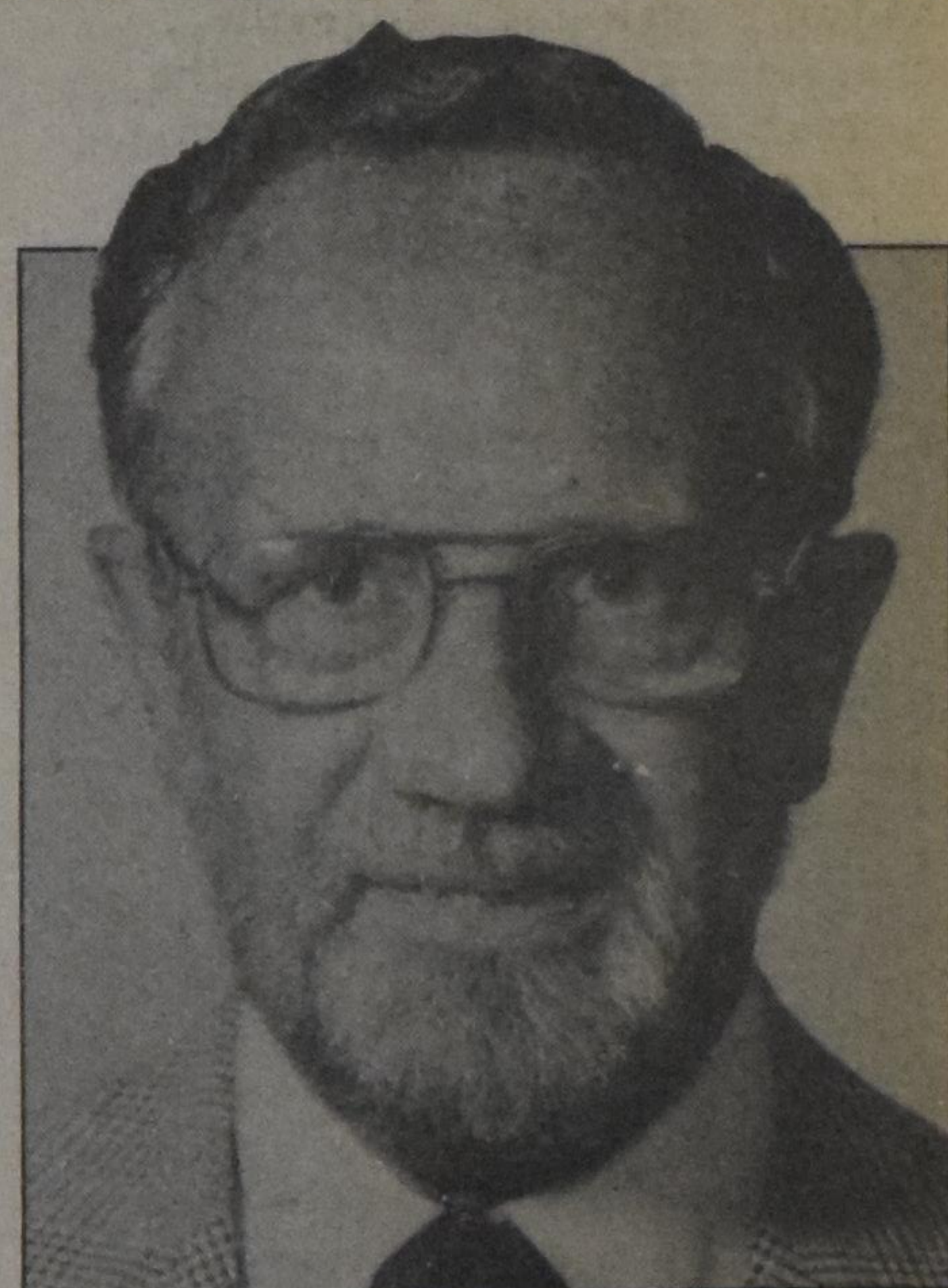
Teacher with roots on both sides of the border

When Dr. Marten H. Woudstra of Calvin Seminary came to lecture at Institut Farel in Quebec last summer it was not as one who was totally new to the Canadian scene since he was ordained to the ministry in this country some years ago. He was still able to fit in culturally on his visit, in view of the fact that he lectured at the Institut totally in French.

Marten Woudstra was born in Bergum, The Netherlands, in 1922. Following his basic theological education at Kampen, he came to the United States and undertook studies at Westminster Theological Seminary. His advanced studies included work at Dropsie College and the Free University of Amsterdam. Westminster Seminary awarded him the Th.D. degree in 1961. His doctoral dissertation was on "The Ark of the Covenant from Conquest to Kingdom."

Dr. Woudstra taught Old Testament subjects at the Reformed Episcopal Theological Seminary in Philadelphia from 1949 to 1952, and in 1952 he began serving the Third Christian Reformed Church in Edmonton, where he was ordained to the ministry in 1953. From 1955 to the present he has taught Old Testament subjects at Calvin Theological Seminary in Grand Rapids. Although he has worked in Grand Rapids for most of his career, Woudstra retains a deep interest in the church at large. From 1956 to 1969 he was editor and publisher of "Church and Nation," an English and French periodical which contained many articles with special reference to Canada.

Dr. Woudstra has twice served as



Marten H. Woudstra

guest professor at the Reformed Theological College in Geelong, Australia, and during the summer of 1982 he lectured in the French language at Institut Farel in Quebec. He keeps the Calvin Seminary faculty and students abreast of developments in Canada and The Netherlands.

His long list of published articles includes many contributions to periodicals in the United States, Canada, The Netherlands, and Australia.

In addition to playing a major role in the translation of the "New International Version" of the Bible, Woudstra published a well-acclaimed "Commentary on Joshua" in 1980. A lover of art and music, Dr. Woudstra also enjoys international travel and maintains close contacts with relatives and friends in several countries.

REMEDIAL EDUCATION

Extra help when the stuff's tough

Elaine Salo is a veteran teacher with 20 years under her belt, 17 of which were with the Toronto Board of Education, and the last three with the London Parental Christian School where she provides students with some extra help when classwork presents them with difficulties. An account of her work follows.

A remedial teacher is a support person for both teachers and students. In most classes there will be pupils who do not conform to the class average or norm. If classwork standards are high, for example, children who are at the bottom of the class may be functioning well, learning the skills, but they may be frustrated because they are not able to compete with most of the other students in the class. It is a situation that even occurs in special education classes with only fifteen to twenty pupils.

To help students work through the schoolwork, experts have, for years, prompted the placing of most of the children in regular classrooms, and their withdrawal from the classroom only for individual instruction by a specialized teacher.

Our remedial program at London Parental Christian School works on an individual basis in which only one or two students see me for a half hour period. Most of the students come for help twice a week. Some come as often as four times.

I determine the reading level of a child by asking him/her to read word lists at each grade level. Out of twenty words five errors are allowed in sight reading at that grade level. This means the student must recognize the word correctly within a few seconds.

Then I give an Informal Reading Test which has short passages at various grade levels. After reading the passage, either silently or orally, the student is asked questions on the story and must answer seven or eight questions out of ten correctly. If he scores below grade level, it means that he should be reading in a book at the lower level. In the regular classroom setting, it is difficult for a teacher to teach even a few students at this lower

level. But with individual help, the student begins to feel successful and confident, and hopefully in time will be able to work at the normal grade level and also show an improvement in seat-work activities.

Most of the half hour period in the remedial situation at London Parental is spent in oral instruction. Whether it is in the area of reading, language, or mathematics, the student is encouraged to verbalize. Stories, for example, are read orally. In most classroom reading situations, students do a lot of silent reading which is normally sufficient for most children, but I have found over the years that in having the children read orally the instructional time is more profitable.

In Language and Mathematics, for example, I like students to explain their thoughts and impressions so that I can find out exactly what they do or do not know. I have discovered that you cannot assume that children have learned even the simplest concepts taught in a group situation because as human beings we are great at blocking

out a lot of oral information. But on an individual basis errors can be caught immediately and corrected.

If a student is given seatwork or homework and there are too many errors in his work, he has not really learned anything and would have been better off doing an easier exercise. In my first year at L.P.C.S. an incident



Elaine Salo

arose which made me realize that I was giving a child a double dose of Math work that he didn't like and with which he couldn't cope.

After talking with his classroom teacher, we worked out a schedule in which I helped the boy with his classroom work and his homework, and could fill in any missing concepts. The change in attitude made such an improvement in the learning situation that both he and his teacher felt good about it.

The experience that I have

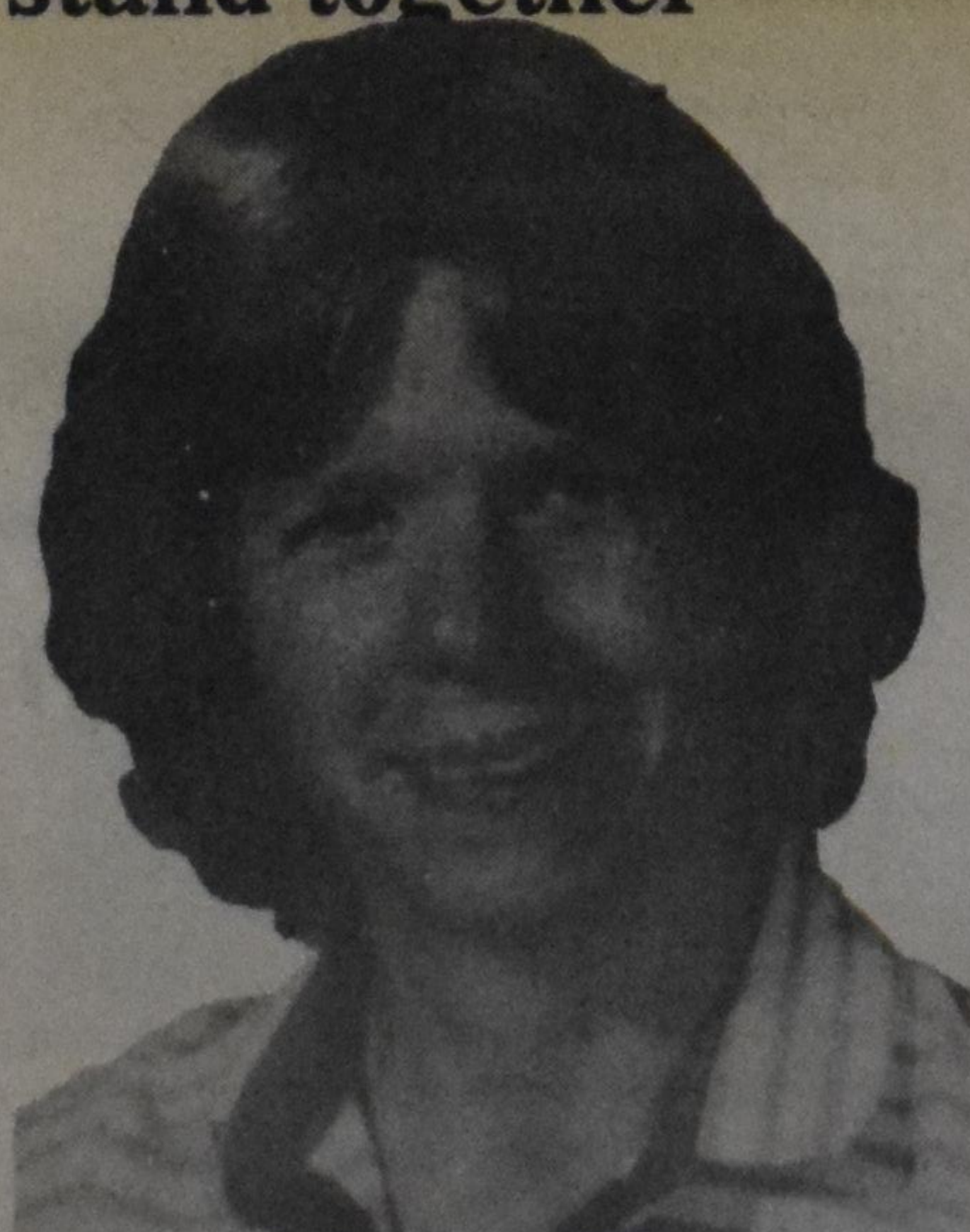
appreciated most in the last three years at L.P.C.S. is the co-operation and concern of my students' parents. In my seventeen years of teaching with the Toronto Board of Education, I can only remember a few of the parents. They came to school once or twice a year, and wanted to be assured that their child was doing well and not causing any trouble, although I am sure these parents appreciated the teachers and would show this in various ways.

Many of the Toronto school parents were from ethnic backgrounds in which the education of children was left totally to the school and as parents did generally not interfere. When any problems did arise, the parents were often bewildered as to what approach they should take. Very few of them made the initial step to come to the school even though they realized there were problems.

At my present school many of the parents visit the school frequently and there is an exchange of progress reports. Teachers often need insight into what is happening out of school to understand a child's behaviour. This co-operation between parents and teachers is necessary and possible because we are concerned with all aspects of a child's growth and not just his academic progress.

It has been reassuring to me to know when various scholastic subjects or problem situations arise that in explaining or clarifying them, I have the parents' co-operation based on our common beliefs in Christian principles.

B.C. teachers stand together



Laura Wiesies

The Christian Teacher's Association of British Columbia was formed in 1960 in response to a need felt among Christian school teachers to have a professional service organization that would serve the cause of Christian education in British Columbia.

Our growing organization consists of about two hundred members teaching in approximately thirty Christian schools throughout the province.

The purpose of the CTABC is to promote and improve Christian education and to promote and maintain high standards of professional training among Christian teachers.

The Association offers its members an annual teacher's convention in conjunction with the Pacific Northwest Christian Teachers Association in Washington; teacher's workshops for primary, intermediate and secondary teachers; summer school courses through the auspices of Trinity Western College; and a curriculum development day unit resource bank.

Laura Wiesies is secretary of Christian Teacher's Association of British Columbia.

Eastern principals share concerns

Trevor Tristram

The Seaway Valley Principals' Association is the Christian school administrators organization in Eastern Ontario. The geographic area involved is vast from Trenton in the West to Cornwall in the East to Pembroke in the North. The variety of schools is wide; Trenton, 27 years old with 180 students; Pembroke, 2 years old with 9 students.

The Association meets four times a year to review individual and group concerns and reflect on the continuing issues that confront Christian educators in the area.

Recent topics have included discipline, evaluation, and passing and failing. Each meeting gives us opportunity to catch up on the provincial scene.

One of the key roles of this organization is to provide support and a listening forum for the devoted and dedicated professional educators who carry so much concern for the kingdom work of Christian school administration and their important place in that ministry.

Trevor Tristram,
Principal, Cornwall Chr. School



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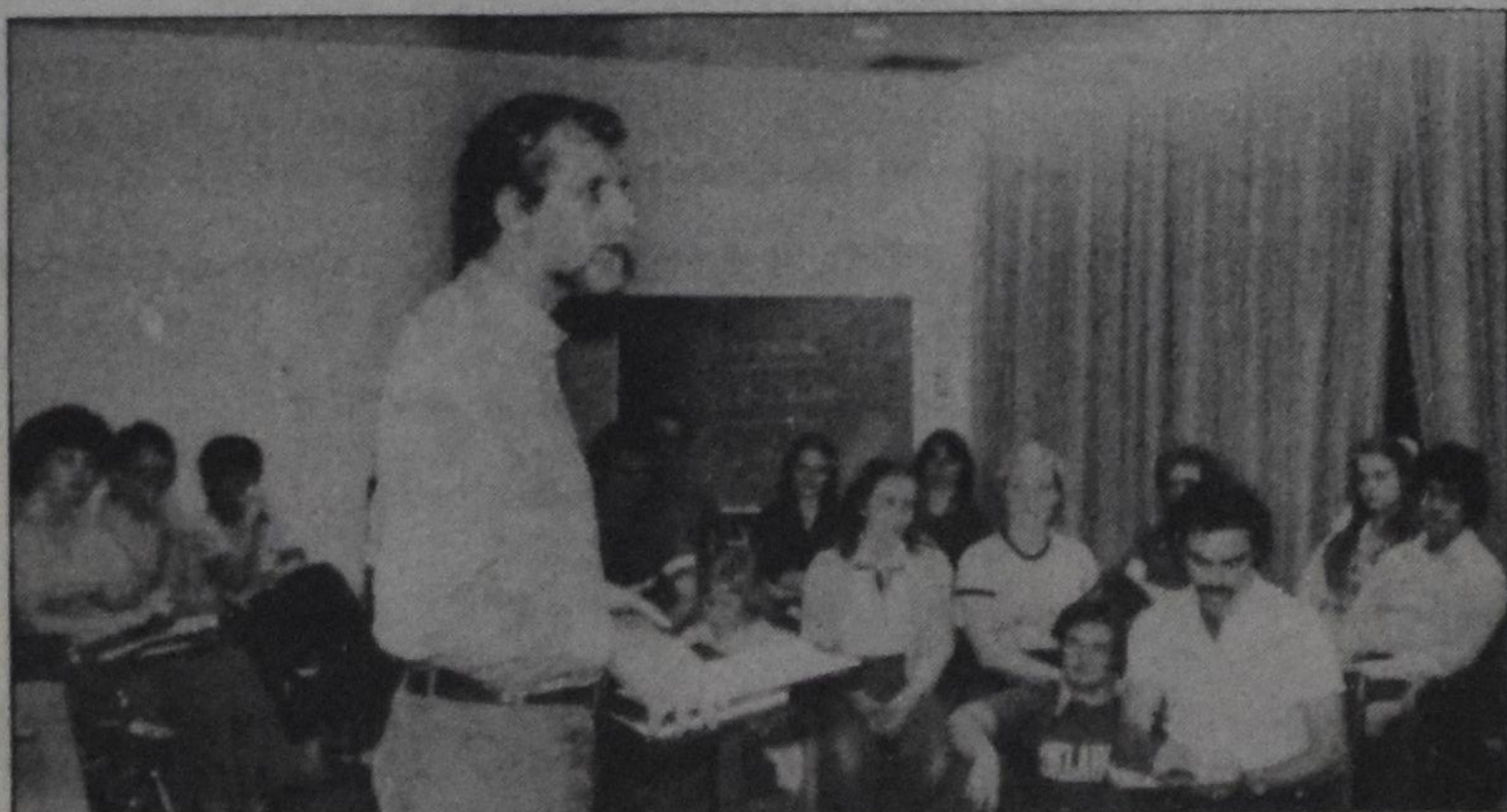
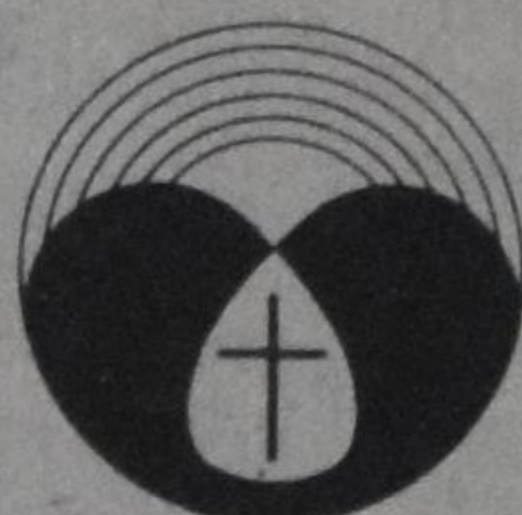
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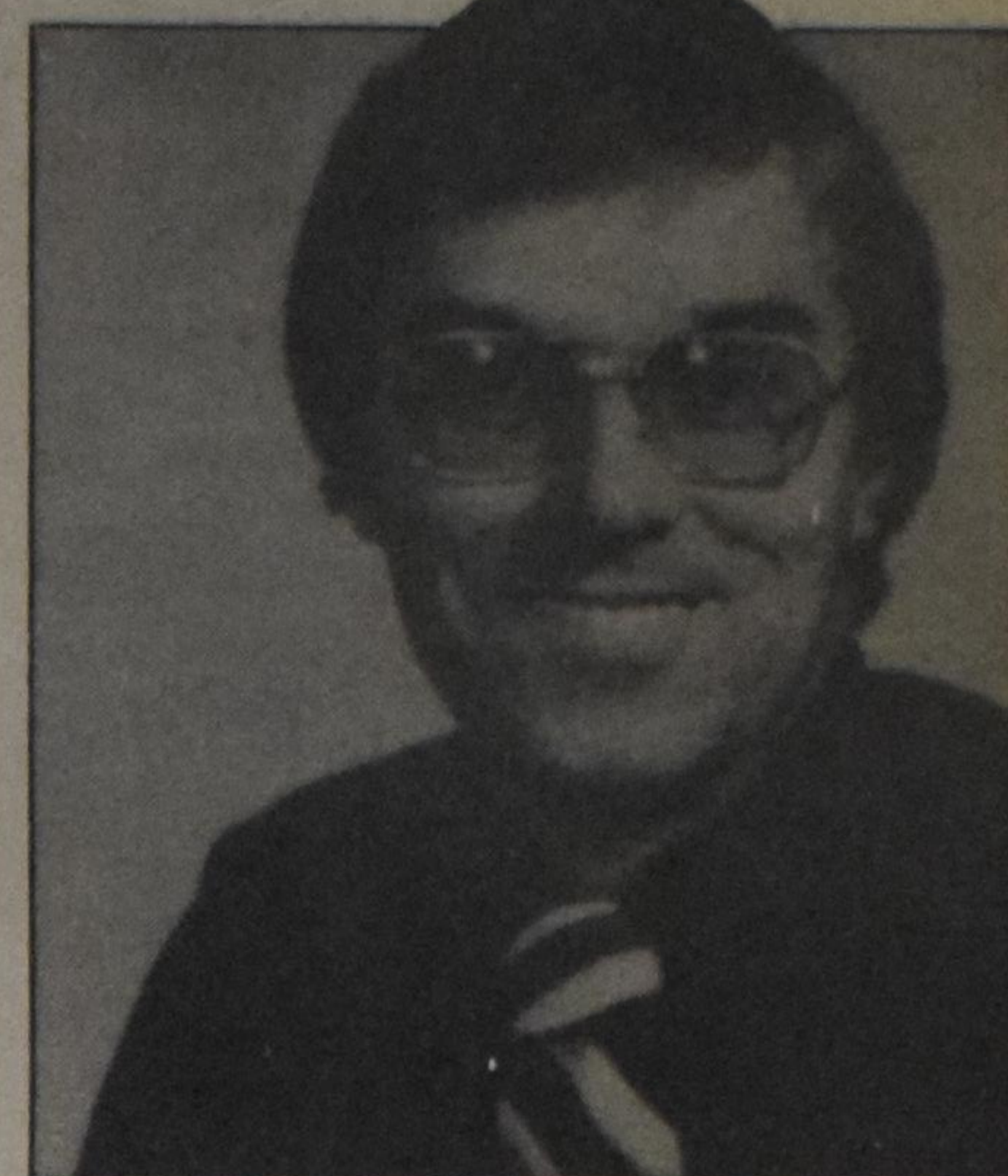
Selecting teachers

Perhaps the most important function of the Education Committee is its part in selecting the teachers for our school. Pacific Christian School is currently not suffering from a high turnover in staff. It is a pleasure to see our teachers maturing and content within the structure of our school. So the responsibility of choosing wisely weighs heavily when we consider that the teacher we hire today is likely to be with us for some time!

How are our teachers chosen? When a position is advertised, many applicants respond - a change from a few years ago! The principal checks these for adequate qualifications and presents a "short list" to the Education Committee which interviews the applicants at some depth. Out-of-town teachers are interviewed on a conference phone call. This year, Mr. Sutton, the principal, travelled to the east to interview a number of candidates personally, recording the sessions for the committee to hear.

What are we looking for in teachers? The committee looks at the reality of Christian commitment first, and for evidence of teaching ability. Applicants are questioned on their philosophy of education, their personal practice of Christianity, their life experiences, reading habits, marriage stability, commitment to Christian education, classroom styles and other areas of relevance. Their work or practicum reports are studied seriously, and references contacted for further information.

When interviews are complete, the committee meets to select which teacher applicant to recommend to the



Henk Nienhuis of Hamilton Chr. High will be moving to Pacific Christian in Victoria to teach drama.

Donations to RBC tax deductible

Reformed Bible College in Grand Rapids, Michigan, has been notified by Revenue Canada that contributions made by Canadians to RBC qualify for income tax deduction.

RBC has been described as a "university outside Canada, the student body of which ordinarily includes students from Canada." Consequently, a donation made during or after 1981 is deductible in computing Canadian income tax.

As an accredited private college, RBC provides training for work in evangelism and in church education. During this school year 23% of RBC's full-time students are Canadians. The major part of RBC's operating budget is met by donations through church offerings and personal gifts.

The College has just extended its course offerings to allow for a major in music in addition to its Bible major.

board. This is not always an easy decision, especially as there are now more teachers preparing themselves specifically for teaching in Christian schools. The selected name is presented to the board for approval before a position is offered.

Please pray for the Education Committee. The quality of education your child receives is a direct result of the teacher who is chosen to teach him!

Adelle Wickett,
in the March, 1983
Newsletter of Pacific Christian
School

The Education Committee's Niche

John Stronks

What is the place of the Education Committee in the total setting of the school society? Where does it fit in relative to principal, teachers, board, parents? How much initiative may the committee take? Many members are not so sure of their identity. There is a lack of clarity about the distinctive role of the Education Committee in the network of school functions.

Intuitively, we feel that the Education Committee's function is part of the unique character of our Christian Schools. Public Schools have superintendents and consultants but no comparable level of parent involvement at each local school. Many private schools have boards and headmasters who regulate all the affairs by themselves.

Our schools want effective Education Committees. Parents perceive the Committee as their participation in the school affairs and the school's decision making process. Teachers often relate more directly to the Education Committee than the Board itself. The Board delegates much of its education activities to this committee and the Principal leans on the Committee for advice and encouragement. Yet, we keep asking, "What is the task of the Education Committee?"

John Stronks is Curriculum Coordinator for the OACS. This item first appeared in the OACS "Education Digest" of January 1983.

Education Committees perceive their task somewhere between the following two extremes: We are the Education Committee in charge of the school on behalf of the Board, therefore, we need to be involved in all decisions, changes and activities. The Committee is very visible, involved, and "on top of the situation."

On the other extreme is the Education Committee that takes the point of view that the Principal has been appointed to run the affairs of the school. We leave it up to the Principal and give advice when requested. The Committee functions at a very minimum level leaving most of the work to the 'experts.'

Is the middle position our distinctive role? Not necessarily! Our challenge is to find a workable model that honours the non-professional parent involvement principle and the legitimate "elbow room" for the educational experts. Perhaps at present we do best to continue to experiment a bit in order to find the most effective niche for the Education Committee. It would indeed be unfortunate that in settling for a solution we would either lose the significant place of our Committee or curtail the professional role of the Principal and staff. It may well be that the Education Committee has to adopt a flexible position on policy making implementation pending on the competence and experience of the Principal and local circumstances.

Hence, while we are convinced that the Education Committee is an expression of the parent (society) control of the school, the exact nature of its distinctive role needs more discussion.

Notes from a scholar's diary

Carmen Hollaar

6:45 a.m. I am up and at it, breakfast is on the table, and by 7:30 I am ready to walk out the door. Edmonton Christian High School is located on the west end of the city, and for those of us who live on the north side, we have to allow close to an hour for travelling time.

When I arrive at school, I drop my books off at my locker and go to the library to complete some last minute homework. However, within minutes the library is crowded and noisy as more students arrive. We don't have a student lounge, so to catch up on the latest news, one must go to the library.

8:45 a.m. The bell rings, and I am expected to be in class, within three minutes. However, the halls are extremely crowded and many students are pushing and shoving so that they too can get to class on time. These traffic jams are an everyday occurrence and students soon learn that becoming impatient or frustrated does not alleviate the problem. I arrive in English class slightly disheveled, but on time. We begin our day with devotions and prayer, and then move on to our studies of short stories.

9:40 a.m. The bell rings and everyone is ready to begin the trek to the west building for our next class. There are two separate buildings to our school, and so part of my walk is outdoors. In the winter winds, students tend to rush from building to building, but today we take our time, and enjoy the sunshine.

10:30 a.m. I have my first break. I spend my time talking with friends or reading "the blurb", which are the daily announcements posted on the bulletin board. For those smokers among us, this is the time we quickly fit in a cigarette between classes. We have a smoke pit behind the school where one can "legally" smoke; smoking out of bounds results in a fine of five dollars.

10:45 a.m. My biology class begins, and I am in the process of dissecting a fetal pig. My partner and I identify our pig, "Wilbur," from the rest of the bunch, and then begin identifying the various organs. We work on him for the duration of the class, and then return him back to the barrel, where he will remain until next class.

11:40 a.m. Fourth class: Man in Society, a required course for all grade twelve students. This course covers a lot of relevant topics, and problems which we, as young adults face today, or will be confronted with in the future. Today we are studying the mass media in our communications unit. We begin, by examining several newspaper articles, and we try to determine what information has been excluded, how sensationalized the story has become, and how much emphasis has been placed on the story, in terms of its position within the newspaper. This type of analysis makes me more aware and conscious of the way in which news is presented and broadcast. We are all encouraged to test our skills of critique while reading the newspaper or watching T.V. during the evening.

2:20 p.m. I have my last class of the day, Social Studies. Today we are staging a debate on the policy of apartheid in South Africa. The class is divided, and the supporters present their views first, followed by rebuttals from the opposition. Unfortunately, we run out of time for debating which

leads to some heated discussions in the hallway as last minute arguments are exchanged.

4:15 p.m. My carpool finally leaves and by 5:00 I'm finally home. It's been a long day. After supper I

immediately start my homework, so that I can get to bed early.

At E.C.H.S., every day is a challenge. I am continually exposed to new ideas and philosophies on which I base my own opinions and theories. The teachers supply the direction and the support I need to confront these issues, and they help to make E.C.H.S. a place where students can learn and grow, through their experiences.



Studying abroad

John Klaver's home is in Ancaster, Ontario, a neighbouring community to Hamilton, Canada's steel city, but because of his inability to hear, John attends school at Elim Christian School in Palos Heights, Illinois. He lives in Elim's West Dormitory while he attends school but spends his holidays and summers at home. In 1981 he came to Elim to finish his elementary schooling. He works in all the usual academic areas and also needs much training in vocabulary, speechreading and speaking. John is also a great sportsman. Besides developing his Canadian hockey skills at school he also enjoys more U.S. games such as basketball and baseball. After school hours he is quick to change clothes and get to his part-time job with Elim's auto mechanic.



The family and King's

Although going to college usually means leaving family behind, that is not the case for Sharon and Elizabeth Salomons who are both studying at The King's in Edmonton. Many students at the college have either a family member going to school with them or have come to the school because of the recommendation by others in the family who have attended. Christina Vriend, a first-year student from Neerlandia, came to King's on the recommendation of her mother, Mrs. Wilhelmina Vriend and her two sisters, Anita Veldhuisen and Janice Wierenga, all alumni of the college.

Christian Reformed minister joins Westminster to teach missions

A grant from the J. Howard Pew Freedom Trust for \$131,000 will aid a new doctoral program in urban ministry and missions at Westminster Seminary in Philadelphia which will be headed by two experienced missionaries. One of them is Dr. Harvie Conn who has taught at Westminster since 1972 and who spent 12 years in Korea for the Orthodox Presbyterian Church. The other is Dr. Roger Greenway who served 12 years in Sri Lanka and Mexico for the Christian Reformed Church, and then as area secretary for Latin America (Board of

Foreign Missions of the CRC) for six years before coming to Westminster in 1982. Together they bring varied experience and areas of specialization to a unique program.

The D.Min in Missions involves a year of residency at Westminster's urban program in North Philadelphia. Courses are taught in two or three-week, intense modules and alternate with periods of cross-cultural ministry.

Greenway says that he first became convinced in 1966 that the

Breaking away in a prodigal way?

I spoke with a college student recently who chose not to go to Christian high school after attending Christian elementary school. His primary reason had little to do with the secondary school course, or lack thereof. The young man certainly had no learning disabilities. Financing was not the problem either, nor was the distance to the school. Rather, he wanted to "break away" from his perceived "shelter" in Christian education. He wanted to get into "real life" without the crutch of his religion and what he saw as an oppressive atmosphere of being surrounded by people with similar backgrounds. His parents had left the decision in his 13-year-old hands.

One of the main purposes of Christian education is to distinguish perception and reality. Our perception of reality depends on the glasses with which we see the world. If we look at Christian education from a worldly perspective, I am sure that it must look protective in nature. But it is not right for Christians to accept a non-Christian perspective as the norm for life. A school

that accepts Christ as king of creation is normal in God's eyes. All others are abnormal. Breaking away from Christian education is breaking into an educational oblivion of values and norms.

Christians profess that real life is centred on God's creation order and redemption through Christ. Real education must acknowledge the implications of our faith for life. Any other education is ultimately unreal. Our schools are not shelters. Rather, they should be oases of living water in a non-Christian wasteland.

My greatest regret in my discussion with the young man was that his parents had given him free choice. His negative perspective, at the less-than-mature age of 13, was reinforced by his experience in public education. He will never know what he missed. A Grade 8 student simply has neither the wisdom nor the knowledge to make a decision about his educational future by himself. This man's parents had abdicated their responsibility.

The choice does not depend on friends; it does not depend on what other families in the church do. The choice depends on how real life is seen.

Harry Meester teaches at Hamilton Christian High. This article first appeared in the school's "Newsletter."

Wisdom calls him

Harry A. de Vries

Bill Wiersma is back at school, back to the same old pressures he felt in high school years ago. Although he doesn't get ecstatic over his new occupation he seems basically quite happy about being a student at Redeemer Christian College in Hamilton and making the grades.

Bill hung up his hammer, so to speak, last fall when he began taking a part-time course at the college in Old Testament with John Bolt. There wasn't much carpentry work available in his line of work at the time, so he thought he might as well take advantage of the situation by taking 4 months off to see what he could do at school. Now it's more than 6 months later and he is still at it, now as a full-time student.

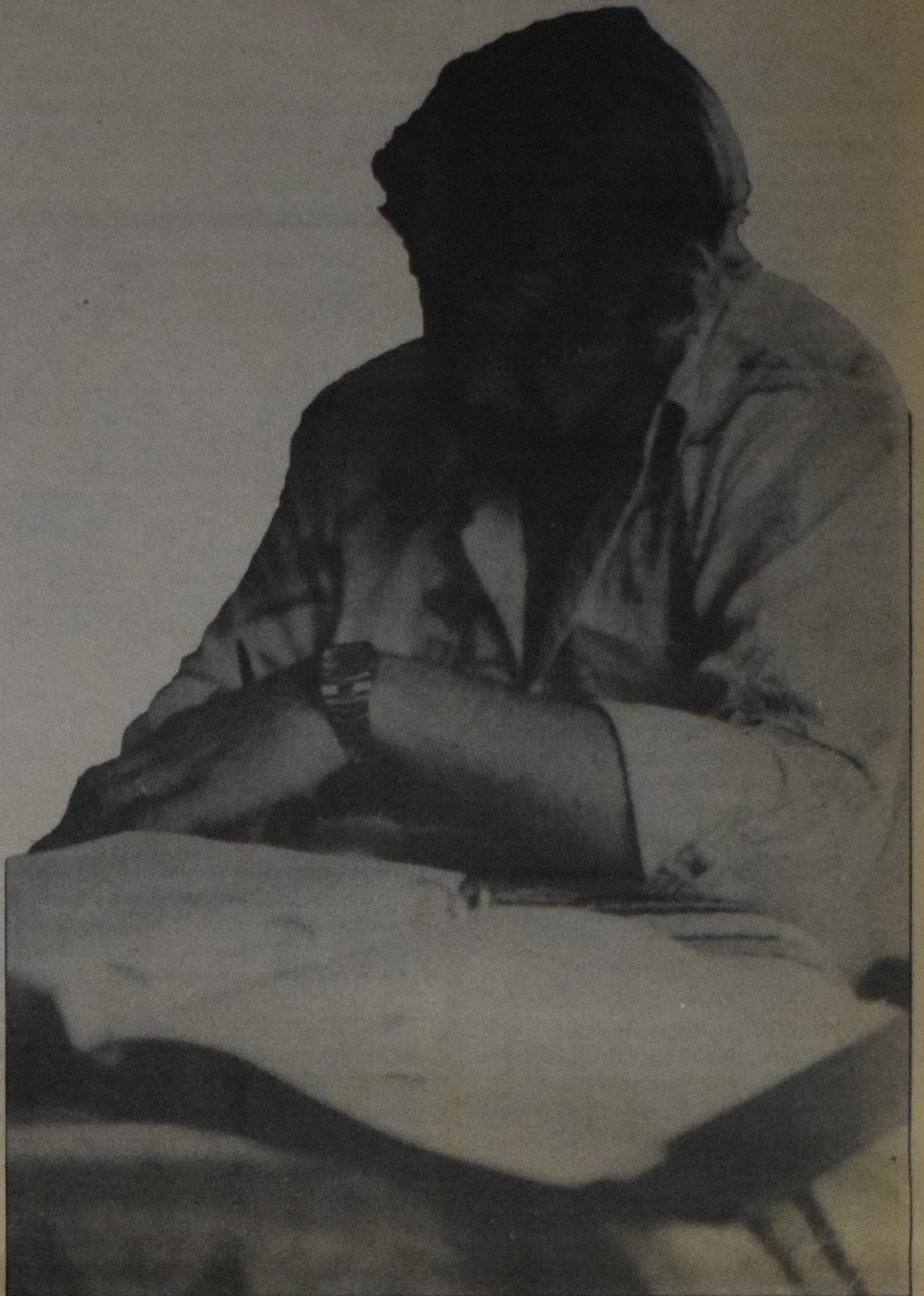
He had always wanted to continue his education which was broken off during his high school years and he even made an attempt by spending a semester at Calvin College in 1968. Last fall he registered at Redeemer out of a "curiosity to see whether I could do it," he says, but also with "a sense of trying to make sense out of what was going

on" in his own life.

And he is quite obviously pleased with his enrollment. Somewhat surprised too that he has managed to make the grades and has been able to keep up with the work, although the results do not come without effort. "The pressure," he says, "isn't much different than when I left school. Sitting there with kids who could possibly have been my own, in terms of age," he adds, "forces one to perform well."

But he does not feel ill at ease among them. He appreciates their efforts "to include the old and new editions of students" in the class. Occasionally he has coffee with them, but since he lives at home association with them does not generally extend much farther than the classroom.

He has good comments about both the school and the professors. He believes that "Redeemer is providing an avenue that has long been neglected" by offering the course, and particularly the course in systematic O.T. theology, first offered as an evening course last fall. Others who took the



Bill Wiersma

fall course with him "can attest to that" too. The course has helped him in his perspective. The themes of the O.T. and how they relate, he told me, "have

strengthened my faith life and personal belief." So, although he doesn't brag about school being a breeze he's actually quite happy with his decision to "take 4 months off."

He's very appreciative of the professors, commenting that because of the size of the institution they are able to keep contact with their students on an individual basis. "The ones I've been in contact with have been very understanding. When they mark the papers there's always a personal touch to it. The perspective and the quality of what they teach is first-rate." And he gives the college an A plus for its efforts. "It's not a fly-by-nite organization. They're up to snuff."

And Bill, what do you want to be when you graduate? No plans for the long term, at least not that he's willing to say. "I'm in till April," he replies, "and my biggest goal is to pass. Other than that I haven't thought further. The biggest thing is, am I able to do it?" He is now undergoing a "trial" period, "a weather vane" of sorts, he notes and asks himself out loud, "Do I want to continue in this type of environment, subjecting myself to this kind of pressure again?"

Part of his concern is that he has financial obligations that will continue to have to be met. And he wants to be considerate of his wife, Magda. He and Magda have no children and she has a job of her own. Her reaction to his education is that he has to make up his own mind on that score and she will go along with his decision. He has had varying reactions from others but "generally people are supportive."

What is he studying now? New Testament Theology, Reformation Doctrine (Calvin's Institutes), English and History. That keeps him "really busy." But actually, he gives the impression that he doesn't "really" mind digging into the books and writing all those tests and papers. It isn't hard to guess where he would like to be this fall.

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Missions at Westminster

Continued from page 9...

city is the strategic place for missions as the result of a challenge by Donald McGavran of Fuller Seminary's Church Growth Institute. He saw then that the target for evangelism and mission must be the place to which population flows - the large urban centers of the world. "Mexico City grows at the rate of 4,000 people a day, half of this from migration and half from the birthrate," he points out.

Greenway sees a parallel between modern urban missionary strategy and that of Paul, who focused his attention for three years in Ephesus. The rural countryside was then evangelized by the ebb and flow of market trips and migration to the city. The same happens today where a member of a rural family moves to the city for work, becomes a Christian and then evangelizes his home village on return trips to his family.

Greenway, who earned his Th.D. at Southwestern Baptist Theological Seminary in 1972, studying urbanization in Latin America, will edit a new journal, **Urban Mission**. Both he and Conn live in the inner city in neighborhoods that are cross-cultural. They teach at the Center for Urban Theological Studies (CUTS) in the midst of a multi-ethnic part of the city. CUTS facilities are used by Westminster to offer their basic Master of Arts in Religion program to urban pastors and also for the D.Min., Missions program.

Eight students are enrolled in the D.Min. program this year.

Canucks care for each other



The 360 Canadian students at Calvin College have an informal organization, the Canadian Concerns Committee, which deals with their situations and problems. It's advised by Dr. William Stob, Dean of Student Life.

Committee Members are: (l. to r.): John Timmerman (sociology), Chatham, ON; Sharon Overweg (psychology), Scarborough, ON; Martin Vellekoop (classics), pre-seminary program, Peterborough, ON; Wilma Dykerman (recreation and physical education), Brookfield, P.E.I.; Rick Ensing (biology), Guelph, ON; and Jane Borger (history, secondary education), Drayton, ON. Seated near the tape recorder is Christy Yongsma, the student College Relations Office writer who conducted the interview for the accompanying article.

The chairperson, Ingrid Jansen, a business major from Toronto, joined the discussion minutes after the photographer had to leave to study for a test (inset photo).

Where do Canadian students come from? 36 from Alberta; British Columbia, 18; Manitoba, 5; New Brunswick, 3; Nova Scotia, 4; Ontario, 281; Prince Edward Island, 5; and from Quebec, 8.

CANADIANS AT CALVIN COLLEGE

Part of the Christian family

Christy Yongsma and Daniel Cole

What are some of the misconceptions Americans on campus have of Canadians?

John: They think it never thaws out there!

Wilma: Igloos, dog sleds. (Laughs).

Ingrid: Generalizations are a problem, like all Canadians smoke.

Sharon: Some of them are just kidding, though, when they say things like that.

Martin: There isn't a lot of awareness about Canadian politics and economics. Americans really don't hear much about Canada, whereas the Canadian hears a lot about the U.S. It's not a reciprocal thing.

Why are you, as Canadians, attending Calvin, a Christian college in the United States?

John: I think it's because Canada right now doesn't have anything that has as much of a history as Calvin does for the Christian Reformed Church.

John: Calvin has a good reputation among schools in this part of the country and schools in Ontario.

Rick: Even some of the secular universities know what Calvin is. Where I come from, the University of Guelph, they hold Calvin in good standing.

How much of your education takes place in the classroom? Do you consider this education at Calvin something you just find in the books and lectures, or is it something else?

Martin: I don't think Calvin does anything so much consciously that you take it all out of books. But Calvin does leave things open so that you can learn a lot of other things if you want to, but you're not forced to do so.

Ingrid: Calvin's dorms are a valuable experience. You have to get along with people who might be strangers at first and who have different interests and habits. This means tolerance!

Wilma: It's what you yourself want out of it - that's what you're going to get out of it. A lot of my learning is from just talking and discussing with people around the coffee shop or library lobby and rehashing something that came up in class. But if I had to pick a number

for how much education I got in the classroom and only there, it would be less than half.

What are the best things about being a Canadian and attending Calvin?

Ingrid: Learning how to educate Americans (Laughs).

John: I think it's meeting other Canadians, but further growth too. Because at first you hang around with other Canadians. It's something you grow out of as you stay here longer, but the Canadian community here is pretty close.

Wilma: It's kind of a bond that forms with all Canadian students because we're all here together. If you put us all back in Ontario, suddenly we defend our own provinces. But since we're all here, it's like a togetherness.

Jane: I feel a certain sense of Canadian identity I didn't feel at home. It makes you stand up for your country, whereas at home I didn't think so much about that.

How is your education different because you are here in the United States, do you suppose?

Martin: I think going to the States has broadened my horizons. You see what the American culture is as opposed to - in contrast to - the Canadian. That's an awakening to differences as well as to similarities.

Ingrid: There's quite a difference in how students look at their countries; especially since I'm a business major I see this. Canadians are taught to have a more global outlook.

What are the toughest things about being Canadian and attending Calvin?

Wilma: Getting teased because you say "eh" all the time. (Laughs).

Rick: Your "accent," quote, unquote.

Martin: I think the toughest thing for me would be coming up with the cash; not so much the money itself to come here but the exchange rate, no matter what Calvin is doing.

Sharon: Being so far away. Keeping up with politics. You get the "Globe and Mail" and it takes a week and a half to get here.

Wilma: I'm from the east, and I'm sure the kids from the west coast have the same thing: you can't go home, even if you wanted to. We are here to stay. That gets tough sometimes.



IT'S GOOD TO BEE BUSY: This year our school, Immanuel Christian in Lethbridge, was chosen to participate in a Lethbridge television program called the "Spelling Bee" for which four panel members were chosen: Mark Heinen, Karl Maier, Carolyn De Haan and Brenda Slomp. One of our teachers, Mrs. Elgi acted as their coach. Carol Slomp, grade 6 reporter.

"The snare is broken"

Margaret Donnelly

"God has a wonderful plan for your life" - an overworked cliché often heard in evangelical circles. And yet, in my own life I have seen, again and again, that God does guide and lead us in the paths of his truth.

Between an aimless agnostic and a committed Christian working at The King's College there is an immense gulf, and yet in four short years I went from the former to the latter.

In October 1975 I boarded a plane for London, England. This was the statutory European sojourn on the journey towards "finding myself" and my attempt to escape all my problems. Unfortunately, I soon discovered that I was my major problem, and no amount of running away would release me from myself.

After some aimless wandering about Europe I secured a job as an "au pair" in a small village in the mountains of

Switzerland, a job which mainly involved doing housework and cooking for a family who treated me as an object of their convenience. Upon taking the work I committed myself for two months, and I was faithful to the commitment, although they were the longest, loneliest months of my life.

I believe that God sometimes brings us to a point of despair in order to remove the obstacles and barriers that we put between ourselves and him. This was the point that I had reached.

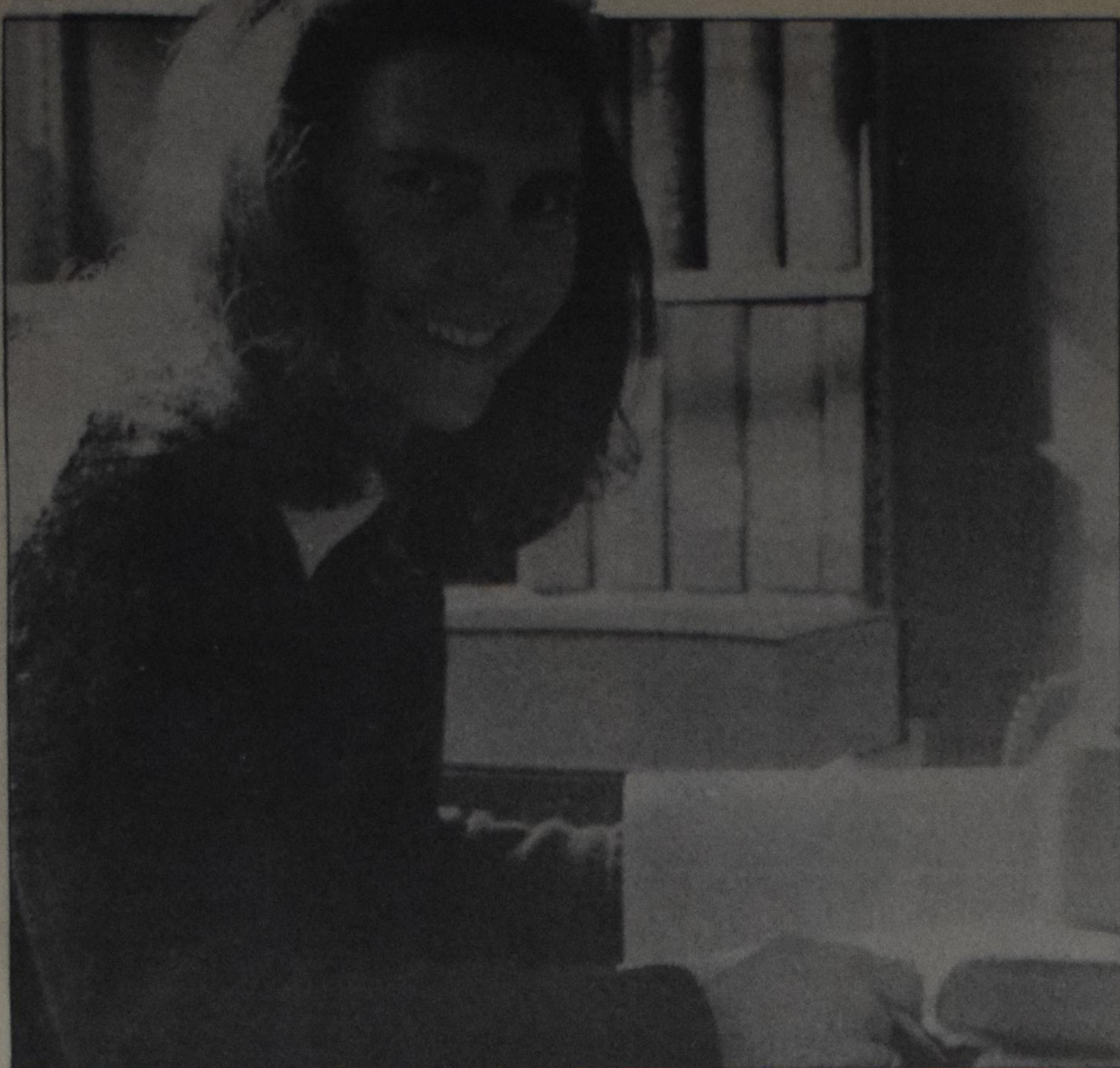
While I worked in the village of Villars I heard of a place called L'Abri, which was situated in the next village, a few miles away. All I knew about L'Abri was that it was some sort of Christian community.

At this time I was very anti-Christian as a result of my rebellion against a strict Catholic upbringing and my rejection of anything religious. Under normal circumstances I would never have entertained the idea of any association with Christians, but the intense need that I felt for some human contact drove me to walk down the

Continued on page 10

Margaret is librarian at The King's College in Edmonton.

* (Psalm 124:7).



Margaret Donnelly

"The snare is broken"

Continued from page 9 ...

mountain road one sunny spring afternoon to investigate L'Abri.

After walking for a while without catching sight of anything promising I decided to abandon this abortive project and return to Villars. But just after turning around I met three very American-looking girls who were staying at L'Abri. They took me back with them.

I spent the afternoon drinking coffee and listening to a lecture on some religious subject which I can no longer recall. What I do remember is that I was treated with warmth and love, and it was as refreshing as the first warm day of spring after a long, cold winter.

The experience was not, however, enough to overcome my antipathy to those "fanatics." I made no further attempt to contact the people at L'Abri, and went back to my lonely existence. But though I was ready to leave God alone, he was not about to return the favour. One night, I received a phone call from a girl I did now know. Muffy introduced herself as someone who had spent time at L'Abri and was now also working in Villars as an au pair.

We met for coffee that night and exchanged our life stories. With Muffy I returned to visit L'Abri several times, and discovered that it was not such a bad place after all.

L'Abri, begun by Francis and Edith Schaeffer in the sixties, is a shelter for the never-ending stream of wandering, aimless kids who perpetually drift around Europe. Students at L'Abri pay a minimal daily fee, and are expected to work in the garden or the house half the day and study the other half. Studying involves reading books, listening to tapes, or just talking about any theological, philosophical, or moral question that a student may have. There are also lectures, discussion groups, worship services and prayer meetings which are optional.

I no longer subscribe to every theological statement that comes from L'Abri, but I have endless admiration for the commitment of the L'Abri staff who are living out their faith. It was this living proof of the power of God's love that attracted me most strongly towards Christianity.

At the end of the two-month commitment to my job I decided to spend a few days at L'Abri while I settled on what I would do next. These few days stretched into three months, three of the most peaceful, satisfying months of my life. During that time, I began to become acquainted with God, and I came to a truce with myself and my own problems.

When I left L'Abri I had arrived at a belief in some amorphous deity, but the truth of Christianity was still an unresolved question in my mind. I travelled for another six months in Europe and spent some time at an English branch of L'Abri. However, my stay there was not characterized by the peace and happiness of those months at Swiss L'Abri. It was instead filled with an intense and bitter struggle between myself and God.

I know now that in all this time I did acknowledge God and the truth of Christianity, but would not allow myself to believe it. The very intensity of the struggle was in some way a proof of the power of God and of my unacknowledged belief.

It was not until I returned to Canada that I actually experienced what may be called conversion. When I left

Europe I came back to a completely empty life. I had left my sins behind me and I had nothing left to lose if I gave in to God.

I remember vividly the afternoon I became a Christian. It was not particularly a blinding flash of belief, it was just that I gave up the struggle. I finally just said to God, "I am sick of fighting with you, you win." If I had known how permanent, how all-encompassing that capitulation was, perhaps I would have hesitated. But once made, the decision can never be rescinded. God took charge of my life and has never let go, nor do I believe he ever will.

The road to The King's College was also strewn with "coincidences." After my conversion I began to look for a church to attend. One day I picked up a copy of "The Bridge" of the Edmonton Christian Reformed Churches on a bus stop bench. Here was an intelligent, reasoned approach to faith with which I could identify. With much trepidation I phoned Tom Oosterhuis, The Christian Reformed chaplain at the University of Alberta, and became involved with a discussion group there.

Rev. Oosterhuis happened to be on the Board of Governors for a newly-forming Christian college which needed a librarian. He asked me to apply for this position, and I did. I was not looking for a new job at the time, but the position did seem to be the direction in which the Lord was leading me.

The interview convinced me that I would enjoy working at The King's College. And in turn, I must have convinced the interviewing committee that I could make a contribution to the College, for I was hired the next day.

The story does not end with: "And she lived happily ever after." My life as a Christian has not always been one of complete peace, joy and harmony with God and my neighbour. Sins and pride of a lifetime do not go away overnight. But there is now meaning in my life and a realistic hope for the future for Christ has said, "Behold I am coming soon!" (Rev. 22:21).

*... I was sick and you visited me,
I was in prison and you came to me"*

The Chaplain Committee of the Christian Reformed Church challenges ministers to consider the special ministry in the institutions of our land. The church may not ignore or forget those who are broken, sick, or in prison!

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You never know where he may lead you

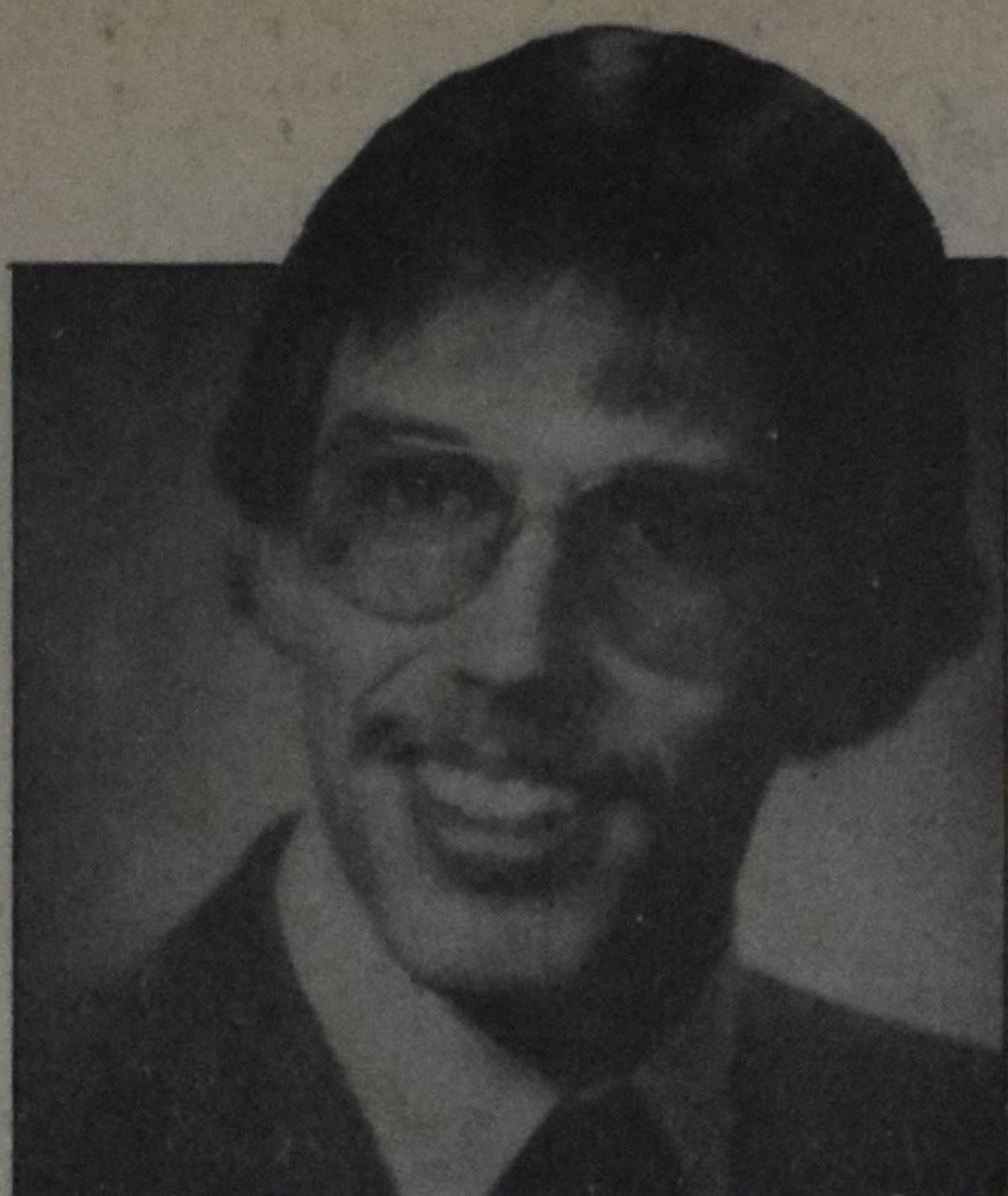
Ray Borg

Reformed Bible College in Grand Rapids will hold many memories for me. The four years I have spent here have been the best years of my life. I have made so many neat friends and I have discovered who I am as a Christian.

I entered RBC four years ago without the slightest idea of what I was doing there. I only knew God wanted me there so I just kept plugging along and God had blessed me richly.

My home town is Fordwich, Ontario. I moved there fourteen years ago with my parents, Gerrit and Trudy Borg and my two younger sisters, Margaret and Sharon, to a chicken farm away from all the bustle of life. There I attended a public elementary school and high school. I did the usual things a teenager does, attend catechism, young peoples, retreats and roller skating.

Ray Borg is a Canadian senior student at RBC,



Ray Borg

It was during my senior year in high school that I felt God calling me to RBC. Betty Vander Wal, a friend from my home church, got me interested in the College through a presentation she made on the college. Until that time I had never heard of the place.

As I think of that, I see how God had been with me through my four years at RBC. He has taught me what it means

to be a Christian. He used the pros who shared with me and he has also brought special friends into my life who have shared a great deal of themselves with me.

During my four years, I have had the opportunity to be involved with my peers as a supervisor in the dining hall, as a treasurer for my junior class and vice-president for the senior class, as well as the chance to participate in student council, dorm council and a drama group.

Not only have I had many experiences within the college itself but many of my classes took me outside of the school thereby broadening my horizons. I spent a year volunteering at a local hospital in the pediatric ward; got involved teaching Sunday School with inner city children, a drop-in-center for teens and worked with a cancer support group. God used every experience, to teach me who I

am and to open my eyes to the world around me.

As I reflect on all that he has taught and shown me, I realize how quickly my final year is drawing to a close. When I think of the future, I pray God will continue to direct my path. The Lord willing, I will be marrying Linda Pennings this coming July 2. It is our hope that we may be a team for the Lord, wherever He chooses to send us.

As we continue to seek his will, I plan to work in the helping field for a few years to gain some experiences in order to enter a master's program for social work at Western Michigan University in Kalamazoo. Eventually, I would like to have my own social work agency.

God has truly blessed my four years at RBC. If you are considering going to college, seriously think of a Christian college. You never know how or where God might use your talents!

The King's voice students successful in music competition

Lori Klingbell

The King's Chronicle - Voice students taking lessons from Mrs. Merla Aikman at The King's College, recently won first, second and third prizes in a competition sponsored by the National Association of Teachers of Singing in Calgary.

In the open event for ages 19-22, Sharron Miller and Cathy Ross placed second and third respectively; Martine Dargis placed first in the 19-22 year-old category with

less than two years instruction.

Mrs. Aikman mentioned that one adjudicator said to Sharron Miller that "it was worth coming all the way from Seattle" to hear her sing.

Aikman also expressed her appreciation for Ingrid Pfuetzner, a first-year piano student at King's, for her competency in accompanying all the singers from the College at the competition.

Janet Dea, a student of Mrs. Aikman last semester and earlier, was recently awarded a scholarship by the Johann Strauss Foundation to study voice in Austria this summer.

Lori Klingbell is co-editor of "the King's Chronicle".


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The above quotes are from the Dordt College Statement of Purpose "The Educational Task of Dordt College." Copies of this publication are available free of charge and may be ordered by writing to: The President's Office, Dordt College, Sioux Center, Iowa 51250.



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Academic mustard seeds

Susan Bower

How can teaching an informal course which gives no credit toward graduation, which meets at odd hours during the day or night, and at which student attendance is purely voluntary - how can such a task be rewarding?

The courses offered by Hearing and Doing, an educational service of the Institute for Christian Studies (ICS), are such courses. Yet, the teachers involved in this program do find it worthwhile.

The staff for Hearing and Doing are drawn from the ICS student body and their courses are being taught on various campuses in the Toronto area. Jon Chaplin, one of the teachers, is from the northwest of England. When

Susan is coordinator for "Hearing and Doing" at the ICS in Toronto.

he first arrived in Toronto he shared his vision for broadening the scope of evangelical Christianity back home. Jon has been studying political theory. Teaching the Christian worldview course led him to design a course on the theme of politics and Christianity. He has a keen interest in enabling people from differing Christian traditions to learn from each other and his course embodies that interest.

Tim DeJager has taught a half-year course on Christianity and natural science. He majored in biology as an undergraduate at Dordt College and is now studying philosophy of science. Teaching for Tim has been a helpful means to articulate his thoughts about present trends in science. "I especially enjoyed watching students formulate their own questions about the relevance of their faith. That's the reward teaching gives me."

A course about the Christian worldview sometimes requires the leader to cross that fine line between counseling and teaching. Richard Middleton is one teacher who very ably handles both sides of the task. Richard graduated from Jamaica Theological Seminary, studied at the ICS, and is now finishing a Master's at Guelph University. In his approach to students, he combines a sincere interest in their faith life, depth of biblical insight, and vital cultural awareness.

Most of the staff from Hearing and Doing want to pursue their academic interests further and hope eventually to obtain full-time teaching positions. Steve Shaw, another fellow from Britain, is one such educator-in-the-making. In Britain he worked for College House, an education program which combines theological teaching with vocational training. His zeal in teaching is born of a heart-felt desire to see the reformed world and life view take root in the Christian renewal in England. "To help people see that Christ's lordship has meaning for all of life is what we need to do over there," he says.

Steve Prediger comes from a reformed background in Michigan. Before coming to the ICS he completed one year of seminary training. He and his wife Celaine plan to attend Fuller Theological Seminary in the fall. Steve's previous experience in wilderness canoe tripping gave him the planning skills and inter-personal strengths to communicate well. As an occasional preacher he demonstrates tremendous exegetical skills for reading the Bible as well.

How do you help students think about

art from a Christian perspective? That's the task that motivated Adrienne Dengerink, from The Netherlands, to pursue teaching a course on art at York University this year. With only a few books at her fingertips, Adrienne drew together a variety of resources that combined both Christian insight and relevancy to the work of undergraduate art students. The result was a success. She directed two groups in reflection about their own art and about art criticism. This helped the students come to terms with art in light of God's Word.

Malcolm MacRury co-taught a course this year on Christianity and Scholarship. Malcolm shows a deep commitment to the power of Jesus' Gospel. The most exciting part of the reformed heritage for him "is that Jesus is Lord over all creation and that reconciliation means the reclaiming of the whole earth." Malcolm's fine public speaking style has made him an able communicator to students.

Susan Bower who has served as the coordinator for Hearing and Doing this year, is committed to a belief that enabling students to see the broad contours of our Christian faith will result in renewal of our society in the future. "Stimulating people to think beyond their previous conceptions is the most enjoyable part of teaching," she notes. "If I feel myself as a catalyst in God's plan for cultural renewal; that is reward enough."

So, teaching, a small class of volunteer students can be quite challenging. The results are a deepened awareness of one's own faith and the knowledge that you have been a stimulus for others in God's Kingdom. In the light of that, Hearing and Doing staff can put up with odd hours and no academic recognition for their work.

Hearing and Doing may be contacted by writing or phoning the Institute for Christian Studies, 229 College Street, Toronto, Ontario M5T 1R4; (416) 979-2331. Staff are available to give evening lectures or short series of discussions, as well as the ongoing courses.

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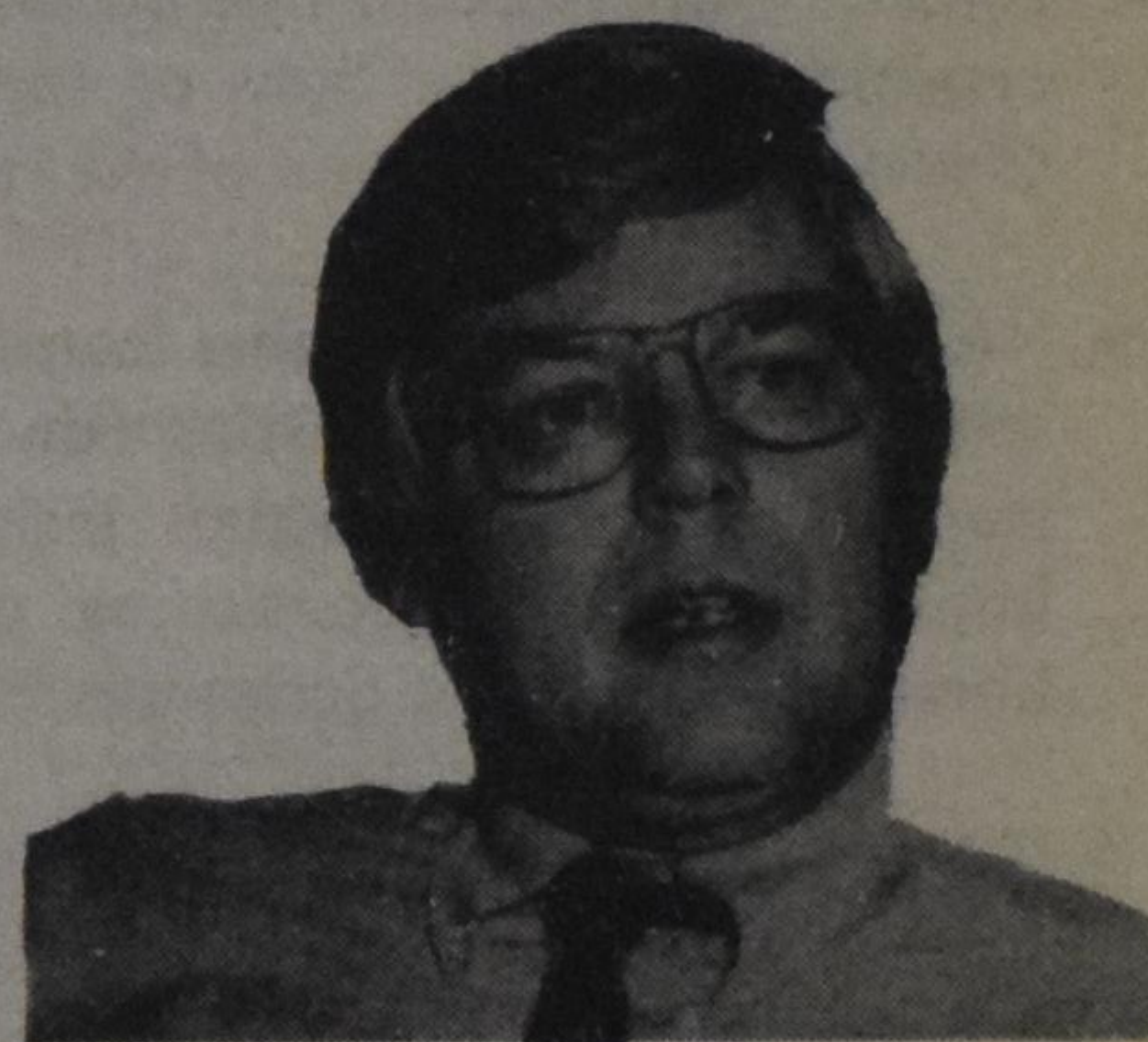
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FINE ARTS!

Tammy Gritter, St. Catharines
Intermediate

Prose, Junior, First Prize

On the farm

On the farm there are many things to do. What I like to do is look out to the fields, and enjoy the singing of the birds. I also like the spring fresh air. You can taste your very own crop from your field. You can go to pet your small rabbits or cats in the big clean barn. It is great fun to live on a farm; never a boring moment.

It feels good to have the fresh sunshine warming you. Look at the combines and tractors in the wide open field, they look like giant dust mops making the sky grey. Day after day there is time to play.

When it starts to rain you can see the black and white cows running in the deep mud looking for shelter.

Gordon Van Vliet,
Grade 5,
John Calvin Christian School,
Strathroy, ON

Prose, Junior, Second Prize

Now and then

A long time ago there was no electricity. Can you imagine what we would do without electricity? Our whole lives would be changed. How could we watch coloured television or excellently photographed movies? What could we play if there were no computerized video games? How would we say our lives were changed?

We would have to have a busier life because smoky candles would be the source of light and wood the only source of heat. That would mean candles would have to be made tediously from animal fat and wood would have to be chopped laboriously. As soon as the sun was up everybody would have to be working with a waking world. Breakfast would not be packaged sugary cereal or bread made in an automatic factory with machines to do the mixing, baking, and slicing. Somebody would have to light the fire and make lumpy porridge.

There would be no time for anybody to have a warm shower before work because the water would have to be carried in from the well and heated over the iron stove. Mother would not be able to do the dishes or the laundry without first heating the water.

The men would not have computers to do the work. They would spend hours figuring out the banking and labour problems. No coffee would be ready in an instant from a machine in which you could put a quarter. When it was supper time, no frozen cardboard pizzas could be popped into a microwave oven. The milk would still be warm from the cow. After supper we would go to bed because we would be exhausted from chopping wood, carrying water, and thinking about getting up at sunrise.

Shannon Ford, N. Edmonton
Intermediate, Second



Marguerite Oldejans, Toronto
Senior, First

I am glad we have electricity because otherwise all the roaring, rushing water cascading over Niagara Falls would be wasted.

Shane Roorda,
Grade 5,
Calvin Memorial Christian School,
St. Catharines, ON

Prose, Intermediate, First prize

Winter's icy blast

As I walked to the place where the bus picked me up (on the other side of the woods) I could feel the fridity of that winter morning. The once azure sky was now full of snow clouds. I inhaled deeply and felt the icy air stab at my lungs. As I exhaled, a huge cloud formed, as it would from some legendary dragon's smoky breath. The snow started falling, lightly blanketing everything with a new layer of the white crystals. The world was silent, except for the squeaky crunch of the snow under my boots.

As I approached the woods, I noticed the contrast between the kingly green and white evergreens and the other stark, naked, ashamed trees. The wind howled through those trees like some lonely wolf, and I could faintly hear the creaks of the larger trees, their limbs laden with snow. I felt my limbs getting cold as well and as stiff as the trees probably were.

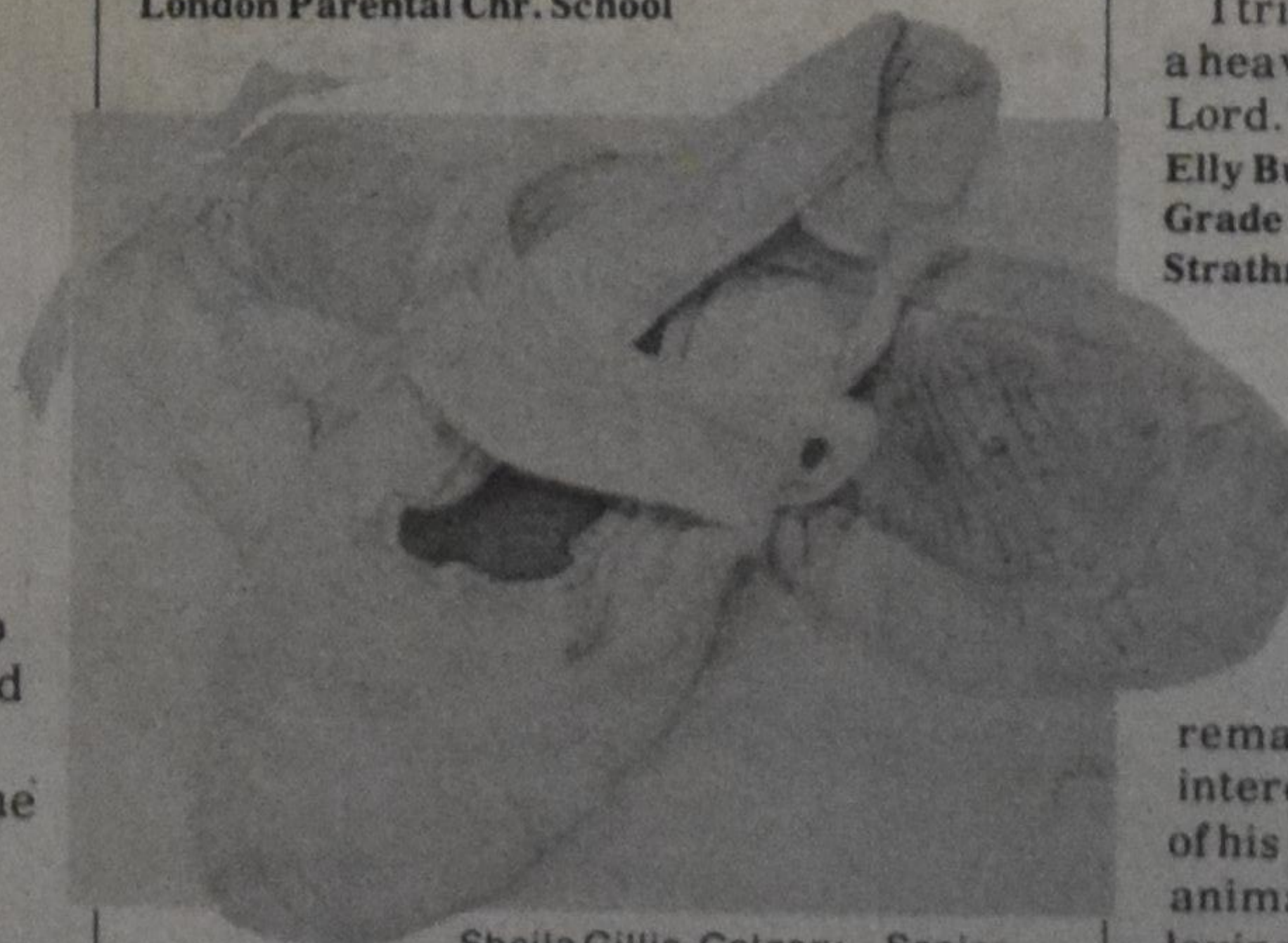
I quickened my pace and soon left the woods to come to the field. The wind hit me with force here, and its strength nearly bowled me over. I wanted to go back to the woods, but I knew that I must keep on going. I concentrated on walking across the snow-filled field. Now, I was glad at the cold which had frozen the field into the strength of cement. If it wasn't I would have been floundering in deep snow at every step. Finally, I reached the bus where Joe and Michael were waiting for me.

"It's a cold one, isn't it," commented Joe.

"It sure is," I replied as the bus pulled up. I think we were all equally glad to enter the warmth of the bus. We sat down, and the bus roared off.

As I massaged my prickly feet, I heard the bus driver say, "I thought you guys would get a ride today, since it's 50 degrees below zero."

William Fledderus,
Grade 8,
London Parental Chr. School



Shelia Gillis, Calgary Senior

Prose, Intermediate, Third Prize

The Worn Out Shoe

Hello, I am a shoe. I would like to tell you a bit about myself, if you have the time to listen to me. O.K. I will begin. I started out at a factory, and was put together piece by piece. When I was there, I was given a companion who looked exactly like me. We were tied together; put in a big, dark, cardboard box; shipped to a store; and were put on a shoe rack.

The next day, humans, as they were "so called," came into the store and put me on a big thing connected to the bottom of a "so called" leg. I fit quite snug around that big thing, and the next moment I was standing on a cashier's counter.

I was brought to a home, detached from my companion, and stacked in the closet. The next day I was worn for playing baseball; going to school; and running the cross-country track.

In about two months, I began to get worn out, but my companion was still as good as new.

The humans were puzzled and brought me back to the store. Then I was sent back to the factory with a note attached to me,

which read: WORE OUT IN TWO MONTHS, WILLING TO PAY \$5 TO BE FIXED UP.

Soon after that, the factory workers got to work trying to patch me up. They worked very hard!

Pardon? You say you have to go now? Well, I will end by saying that I was sent back to my home, only to find my companion, chewed to pieces by the dog! Rhonda VanderSchee,
Grade 6,
Brantford Chr. School

Prose, Intermediate, Third prize

That summer day

We all sat down on the luscious, green grass dotted with yellow dandelions drinking in the beauty of the bright day. I especially liked the giggling sound of the creek as it tumbled and played over the sparkling stones. The colourful butterflies seemed not their usual timid selves as they landed curiously not two feet away from me.

There was a small red humming bird hovering over the Black-eyed Susans, then disappearing in its mysterious way behind the immense oak. It felt as if I had heard a magnificent sermon as I stared up at the lazy, white, fluffy clouds.

Suddenly I tore my eyes from the clouds because I had heard a scream. My friend, the creek, had turned on me and was swallowing my sister. She had been collecting stones but had gone too far. Now I saw her arms flailing as she fought to keep above the surface.

Jumping in, I felt the bite of what was before giggling water and felt Melody's hands grasping my hair. Then dimly I realized God had let me save her.

I tried to calm her and get to what seemed a heavenly shore. I whispered, "Thank you, Lord."

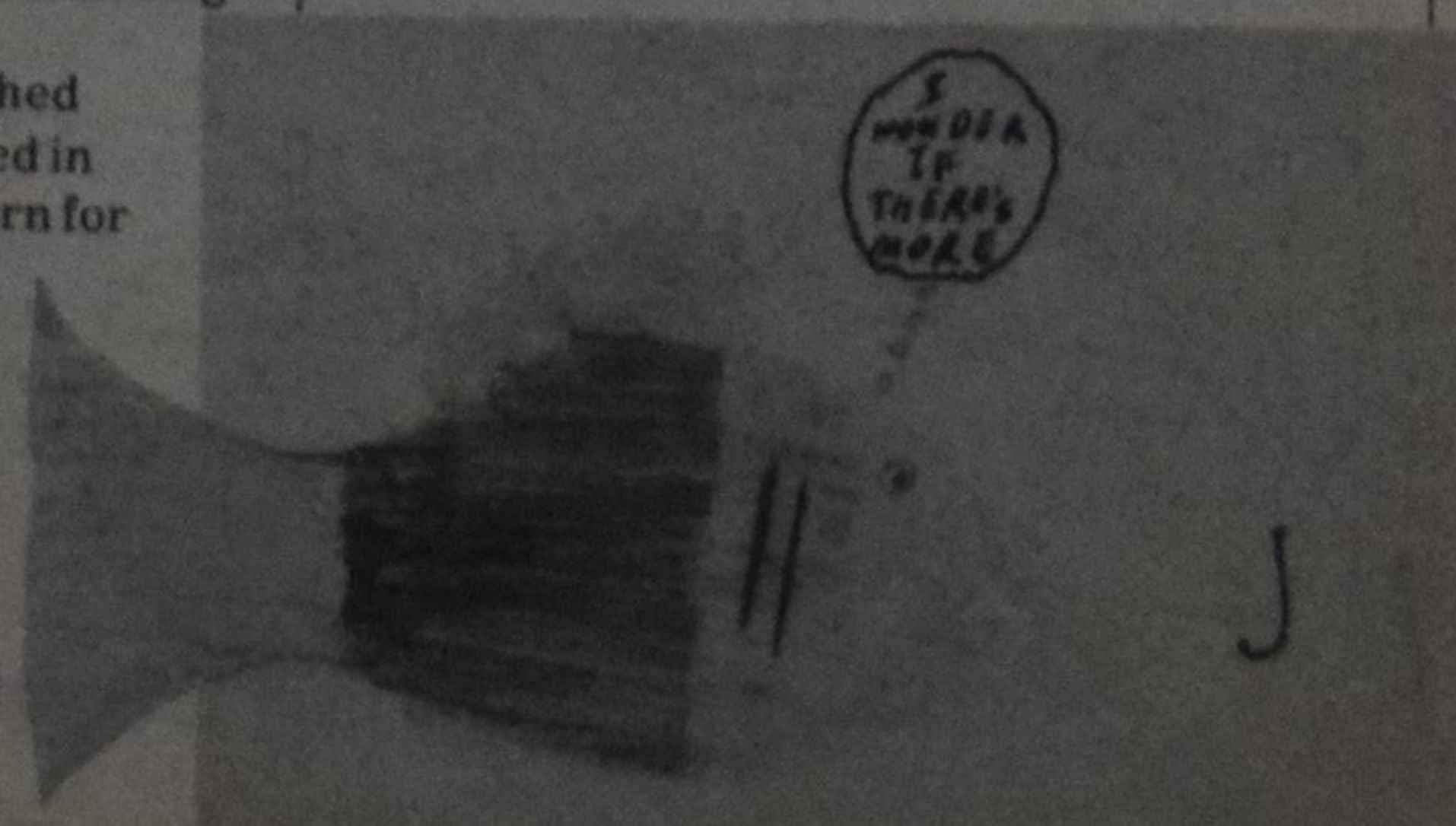
Elly Buek,
Grade 6,
Strathroy, ON

Prose, Advanced, First prize

The Controversial Cat

The cat has moved from the wild into the home of man, but still remains, in my opinion, the most interesting and inscrutable of his pets. This particular animal is rarely as overwhelmingly loyal, loving, and frolicsome as the dog, but he is never as silently ornamental as the goldfish. He occupies a position that borders on both of these and experiments with the large area between them. The reason for the cat's uniqueness lies in the process of change that unfolds as his life progresses.

A kitten whose eyes have just opened begins to make ever more balanced forays from his mother's warm and secure side into the intriguing world around him. He gradually learns the rules of feline existence: how to climb, stalk, pounce, escape, and administer the coup de grace. The kitten's main techniques, like those of the gymnast, are co-ordination, speed, grace, and flexibility. Like the gymnast, the kitten must practice these constantly.



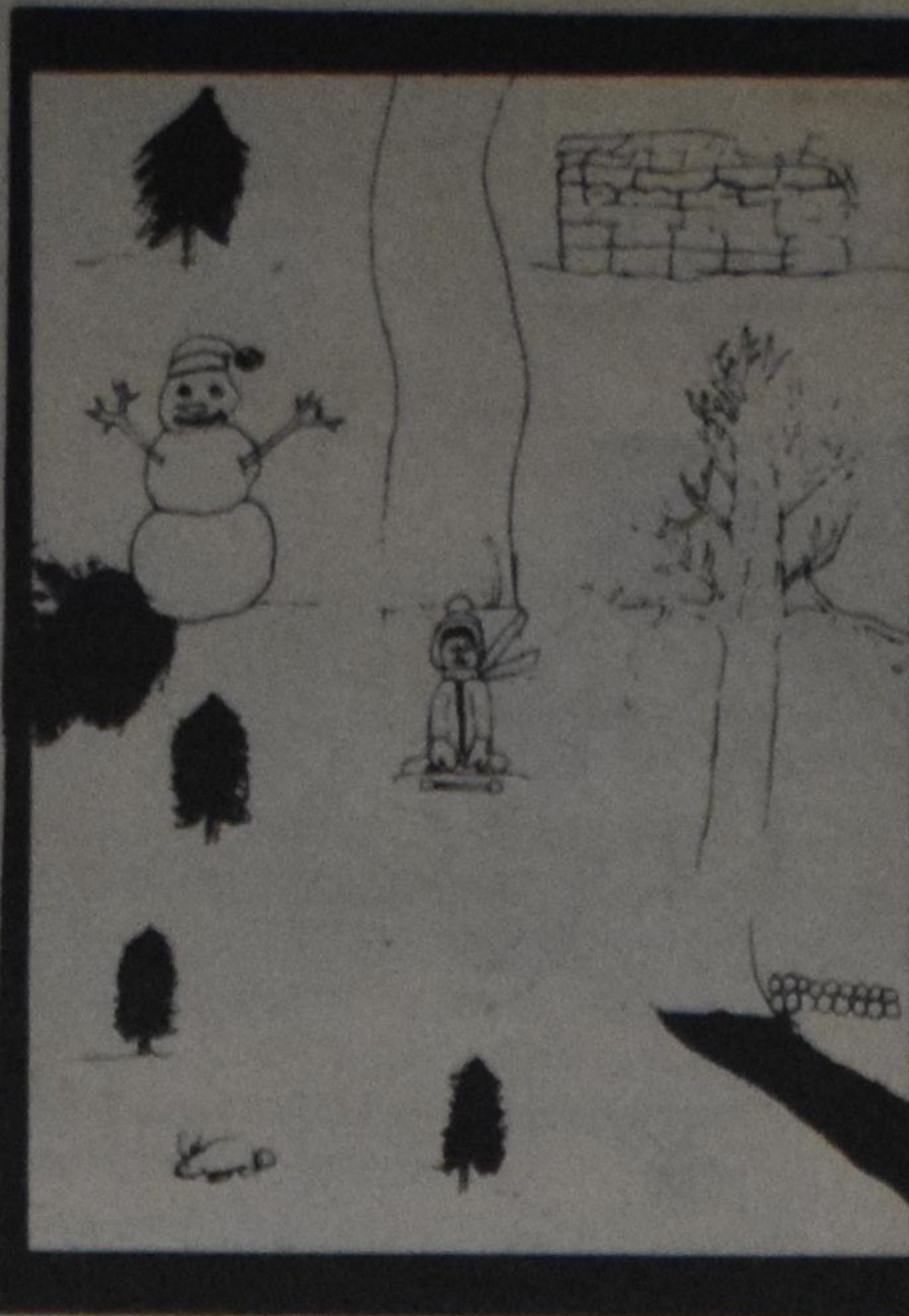
Jack Maan, Newmarket Intermediate

Watching this practise is great fun. In the middle of a tranquil wash, the young adventurer hears a scratching, rustling noise; he looks up to see a fascinating, wriggling object disappear around a corner. He crouches, stretching taut. His tail begins to twitch. The transfigured predator creeps forward, step by careful step. His pupils swell to several times their normal size, and, when seen in shadow, they may even have a greenish glint in them. His behind rises, bobbing from side to side. He races from underneath a chair to squeeze his body against the wall, thereby avoiding the discovery of the unsuspecting finger. Then he springs to the attack, holding his victim firmly with the forepaws, kicking furiously with the hind, and deliriously sinking pin teeth into the tender knuckle. Suddenly he dashes away to flop full length under the chair, sides heaving, only to attack again after half a minute.

For better or for worse, the cat grows up amazingly fast. Within a year or less, he has completely lost the roundness of kittenhood, and has acquired in its place a sleeker, bigger frame, with stronger muscles and more finely tuned senses. But along with the physical growth comes an inevitable, radical, almost spiritual change in temperament, as if the young gymnast has suddenly become a mature Stoic.



Anita Kugel,
Senior



Jackie Wieringa, Fruitland
Junior, Second

Whereas earlier he might have dashed up to your chair, scrambled onto your lap, and begun to gnaw your wrist with abandon, the same animal may now (with some urging) stride noiselessly up to the same chair, leap lithely onto the same knees, stretch out regally, and begin to purr in noble tones.

But do not think it is always simple to win this creature's friendship, for he is highly critical of most objects and people. Pet him, and he may tolerate you. Stroke him, and he may decide either to be amicable or to stalk away loftily. Underneath this outward cynicism, however, he is highly religious (Feed him and he will worship the ground on which you tread).

Like all of us, the educated and enlightened feline has his relapses. Observe him, for example, as he lies basking on the backyard picnic table. He gazes out into the nearby bushes, deep in reflection. Suddenly he detects a tiny movement, stares alertly, tenses momentarily, then relaxes, licking his paws. All at once, like a hurled javelin, he is off after a hapless bird, racing into a primitive world. Thus, even that most noble and sober of all animals, the cat, has not yet reached perfection in the refined sense of the word.

Richard van Holst,
Redeemer College

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For application information

Contact: Director of Admissions & Financial Aid
Trinity Christian College
6601 W. College Drive
Palos Heights, IL 60463
312-597-3000



Trinity Christian College

FINE ARTS

Poetry, Junior, First Prize

The Tiger

He stalked through the jungle
silently
on padded claws-
hardly to be seen.
He found his prey.
His muscles tensed.
He crouched
waiting,
then he sprang.
He shot through the air,
landed on a deer.
His massive figure
ripped apart his prey.
Satisfied,
contented
he stretched in the sun.
David Van Belle,
Grade 5,
Abbotsford Chr. Elementary School

Poetry, Junior, Second prize

My favourite sounds

I don't like the sound
of my dad in the morning rrrroo,
I don't like the sound of the alarm bzz
but I do like the sound of the hockey arena
when I score the crowd screams,
and the boards,
when they go bang from a puck,
I like that sound.
Chris Meyer,
Grade 4,
Calgary Chr. School

Poetry, Junior, Third Prize

People

Joyfull People,
Sad people.
Funny people, to.

lonly people
quick people
and slow people,
fames people,
Loving people,
Hatefull people.

BUT GOD
MADE
THEM ALL
DIFFRINT.

Daphne de Jong,
Grade 4,
Trinity Chr. School,
Burlington, ON

Poetry, Intermediate, First prize

God's Creation Made Real to Me

A wrapper, a tin can
On a dirty concrete curb;
The crunch of broken glass
disturbs me.
There, between the crack,
A tiny shoot
Struggles for mere existance
In this cold, careless world.
Its slender leaves
Form a fragile shelter
Around the precious blossom,
Guarding it as if it were a rare jewel.
Then, in a blur of colour,
The flower places itself in a meadow.
Beneath me the curb, replaced
by a log,
Is sleeping under a blanket of moss,
The greenest of greens;
An artist's palette could not
hold its deepness.
The blossom sits amidst her sisters
in vibrant colour,
Casting off a fragrance which no
perfume bottle could capture.



Lisa Schaafsma, Hamilton, Senior

In a sky as deep as the ocean,
A rainbow arches over the meadow,
Retelling the story of God's grace
to his children.
The peace is broken
by the honk of a car.
The imaginary meadow fades away.
There, in a prison of concrete
stands the flower,
Nodding in the wind.

Lisa Ybema, Grade 8,
St. Catharines, ON



Lori van Berkel, Belleville
Senior, Second

Poetry, Intermediate, Second prize

Why?

Where once there was laughter
Now there is only tears.
Where once children played
Now there are only graves.
Where once food was grown
There are only the remains of a war.
Where once a nation lived
Now there is only death.
Where once glad people made noise
Now there is only silence.
Why am I here to fight and to kill
And cause dreams to become nightmares?
Now there is only the wind
Blowing over thousands of graves.
Why?

Miriam Meinders,
Grade 7,
Calvin Chr. School,
Winnipeg, Man.

Poetry, Intermediate, Second prize

Love

One lone man walking on a hard packed road,
Smiles.
One small child crying on a silent street corner,
Laughs.
One aged woman resting
in a reliable wheelchair,
Rejoices. That's what love can do.

One forgotten man leaning on a sturdy cane,
Grins.
One student slumping in a wooden desk,
Chuckles.
One baby wailing in a high chair,
Giggles.
That's what love can do.
Angle Holman,
Grade 8,
John Calvin Chr. School,
Strathroy, ON

Poetry, Intermediate, Third prize

Viewpoint

I cannot stand In another's place Nor dream Another's dream.	I cannot hold Time in my hand Nor walk In another land.
I cannot stand In another's shoes As I Often long to do.	I cannot see Me with your eyes Nor know What Jesus knows.
I cannot hold Time in my hand Nor walk Another shore.	I cannot wish For things unknown Nor sow Seeds that are sown.
I cannot think Another's thoughts Nor see My life's dark blots.	I cannot see Me in your eyes Nor step Into your shoes ...
I cannot stand In another's place Nor dream Another's dreams.	so please accept The things I do For I am human too.

Lillian DeBoer, Grade 7,
John Calvin Chr. School,
Strathroy, ON

Poetry, Intermediate, Third prize

I Am Glad

I am glad I live this morning,
The sky is so fair.
I know God's presence,
Is around me everywhere.

I am glad I live this morning,
The sun is bright and gold,
I know God's glory,
Will surround me till I'm old.

I am glad I live this morning,
The clouds are fluffy and white,
I know God's sovereign grace
Will surround me day and night.

Kevin Tigchelaar,
Grade 7,
Calvin Memorial,
St. Catharines

Poetry, Senior, First prize

The Song of the Rain

Clouds gather in the sky,
Like thoughts they merge into one.
Watch a mist accumulate before your eyes,
Shrouding the mysteries of your mind.
Sense the song of the rain.

Do you see tears running through the dark,
grooves of the old tree?
Joining, converging, becoming one?
Follow their paths down the tender leaves.
Watch, as they drop to the dry earth,
Sucked up one by one, disappearing
before your eyes.
Behold the trees darkened against the sky.
See the song of the rain.

Listen, hear the rain fall?
Rinsing the earth, cleansing it?
Heed the screaming of the wind,
Disturbing, destroying.
Harken to its voice,
Rushing through the trees,
Yelling its secrets.
Passing from one tree to another,
Confusing.
Like thoughts they are obscure.
Hear the song of the rain.

Touch the rain.
Feel its cool, wetness.
Grasp the truth.
Feel the love, the want, the need,
the loneliness.
Touch the song of the rain.

Imagine the rain.
Imagine the song of the rain.

Smell its fear.
Silence
It is gone.
Thoughts are one.
The Song of the Rain.

Sandy Ganzevoort,
Grade 11,
Beacon Chr. High,
St. Catharines, ON

Kevin Lowe



Joel P. Kleine, Edmonton
Junior, Third

Poetry, Senior, Second prize

Deadly Blessings

Welders of fortune, dealers of fame,
Proud players for this cynical game;
Weaver of magic, laces of doom
Spill the fiber encasing the tomb
Decibal of destiny, time is the fee.
Who is the slave? Who will be free?
Lovers enkindled the molten fire.
Cold is the offering, black in attire.
Elements of darkness, substance of hate,
Account of terror, successor of fate.
Tim Span,
Hamilton Christian High

Poetry, Senior, Second prize

Insignificant Digits

One city,
Two million people,
One young child,
Several smaller siblings,
At school, known as student number 78904,
Classes of 42 kids,
Teacher hates her job.

On his way home,
943 Twenty-second Avenue,
A tenement with 24 units,
Some occupied by three families a piece.
Apartment number 24 second floor,
One parent, a working, cleaning mother,
Feeding three offspring.

A Roman Catholic church down one block,
On number 21,
Attended twice a year,
More time spent in Sam's Arcade,
A couple hours a day,
Spending quarters he cannot spare.

One hot night the third week
in August, the boy and three others
12:30 a.m.,
A Seven-Eleven store with bright
yellow lights,
Only one behind the counter,
a seventeen-year-old girl.

An unknown person in the back room
2 shots fired;
Three boys ran,
One stayed behind.

A woman with three youngsters
Walk slowly back on 22nd Avenue.
The phone on it's seventh ring.
The mother picks it up,
A school secretary's humanless noice affirms,
"We are sorry to hear of the passing of
Student 78904,
We will not expect him here next week."

Christine Dulmering,
Grade 12,
Woodland Chr. High,
Breslau, ON

Lori Van Berkel, Belleville
Quinte Chr. High



Poetry, Senior, Second prize

Future

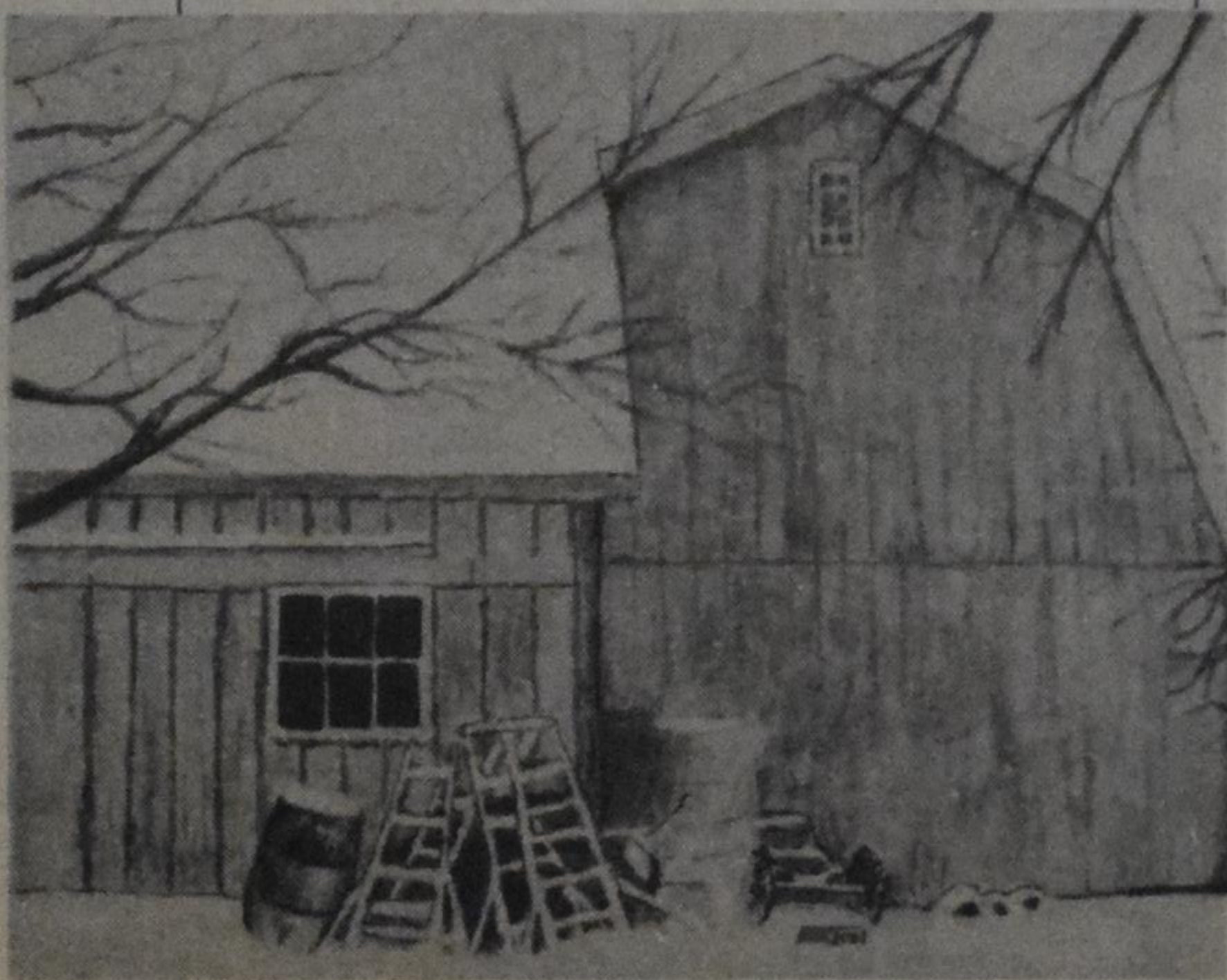
Future-
is an awesome word,
so big and scary.
Somewhere within our souls
it strikes a chord ...
A chord of fear -
for the Unknown.

A million questions
cross our minds,
of death, new life,
a job?
What will we do or be?
Does Anyone know?

Objects from the past
hurtle towards us
through the mist.
Will we see them again?
Something new seems
filled with promise.
But will it be?

Where is my Help
when the future is dark?
My Rock of Ages,
My Shepherd of the sheep,
My Alpha and Omega
Please, comfort me,
comfort, my troubled soul.

Dorothy Joy Poortinga,
Grade 9,
London District Chr. School,
London, ON



Rob Broekema, St. Catharines
Senior, Second

Poetry, Senior, Third prize

Hope

If you stray from a life with God
you will find
you can only believe in yourself
in what you do and say
you will find peace within your heart
will slowly fade, and become full of pride
and contempt
A life without the living God is a boundary
within itself, which takes control of life
And soon you will find you're no longer free,
within yourself
within Christ
within the world.
Hein Vanderkamp
Hamilton Distr. Chr. High,



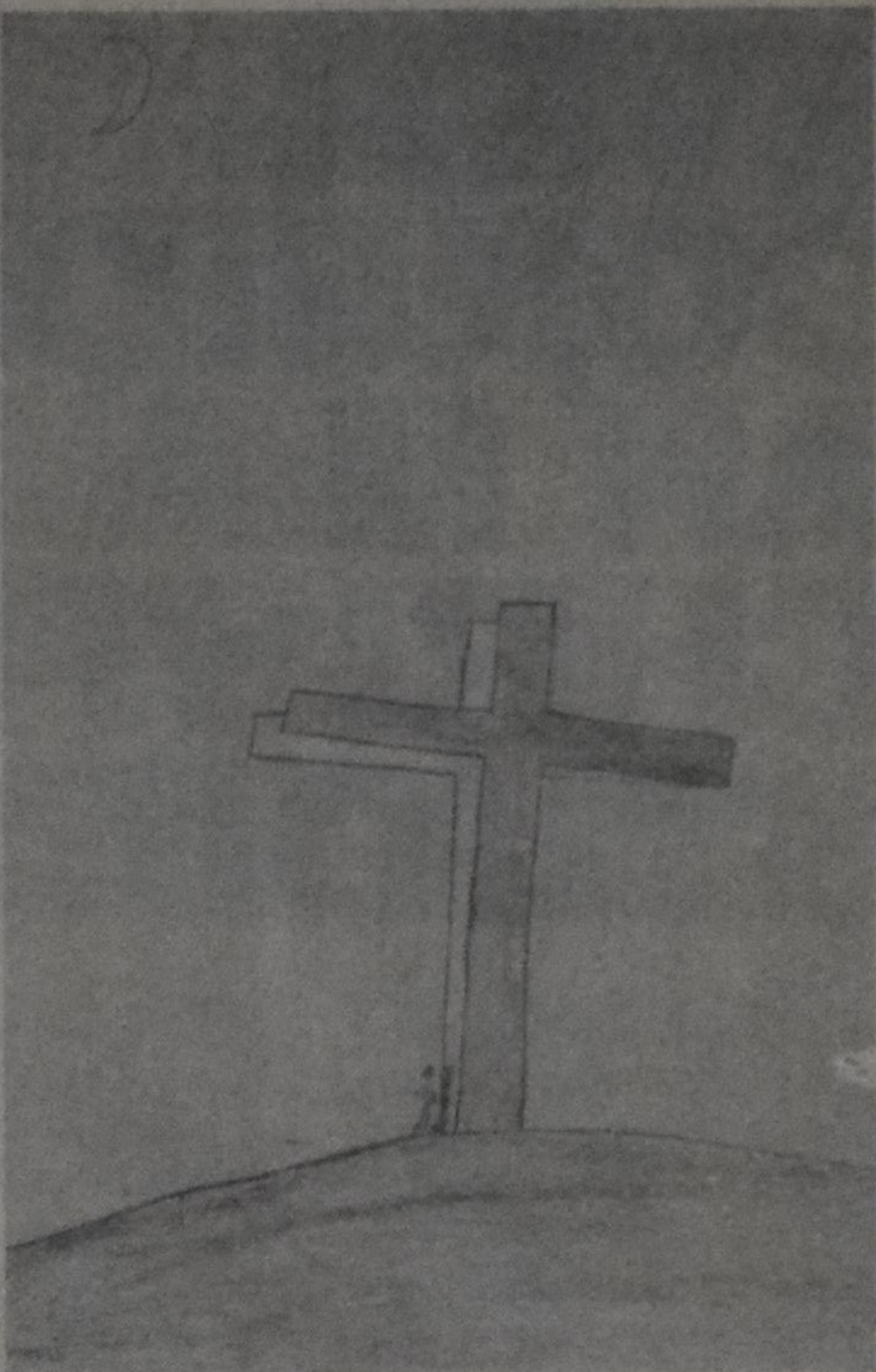
Charlotte Theroux, Lethbridge
Senior, Hon. Mention

Poetry, Senior, Third prize

A Tribute to Teachers

To those who take care of our tomorrows
Who taught us first to count
then the a, b, c's
Who taught us about Adam and Eve,
Revelation and everything in between
Who taught us about our country
its latitude, longitude, and its history
Who taught us about the greatest poets,
authors and musicians
Who taught us about life's sciences.
To those who helped us up twelve or
more rungs of the ladder of life,
I thank you from the bottom of my heart.

Irene den Bak,
Beacon Chr. High,
St. Catharines, ON



Nathan Der Nederlanden, St. Catharines
Intermediate, Third

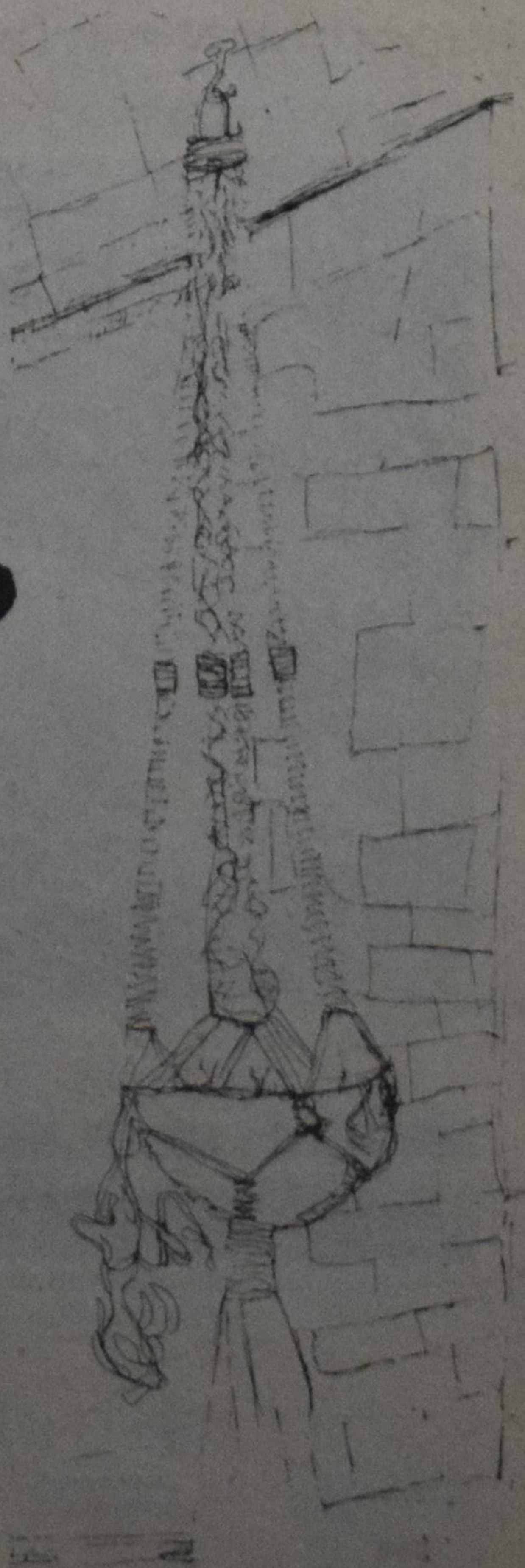
Poetry, Advanced, First prize

Stoney Ground

Haying,
A gut-tearing job.
But never as gut-tearing
As the Saturday afternoon
Brother told Dad (and me)
He was quitting confession class
And - like older brother -
Wouldn't need a ride
Sunday mornings.

"If there's a heaven,
And a god who wills me to be there;
I'll be there!"
(Brother had learned his doctrine
of predestination too well).

He talked a lot that afternoon.
About how good the grain looked,
And how many bales we could
get in next week
If it didn't rain.



Jack Born, Edmonton
Intermediate, First

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But Dad didn't say one word.

Tight-lipped,
And without looking either of us
in the eye,
Dad worked determinedly -
Lifting bales, pushing bales,
pulling bales.

The whole time holding back
A storm inside.
Fighting guilt,
Blaming himself
For failing to harvest sons
for the Lord.

With the last load at the barn,
Dad could wait no longer.
Alone,
In the cold shadow of the silo -
He cried,

And cursed,
And shook his fist.
"Lord, will you let another son
fall away?"

Dad wrestled there an hour.

And the next day,
Drove us to church - early
And during each hymn
Sang loud as ever.

H.J. Buurman

Poetry, Advanced, Second prize

A Tall, Large Oak

A tall large oak
Beams with majestic pride
While tiny beetles
Feed inside.
And soon the strong tree
Stands no more
But rots and tumbles to the ground
Proud dignity destroyed.

We feel ourselves strong and sure.
But like those little beetles
Our worries and frustrations
Can create insecurity
And our future plans
In which we had so much faith
Crumble and fall.

Tony Boer,
Freshman,
Redeemer College.



Junior, First
Nicole Winkelaar, Calgary

Poetry, Advanced, Third prize

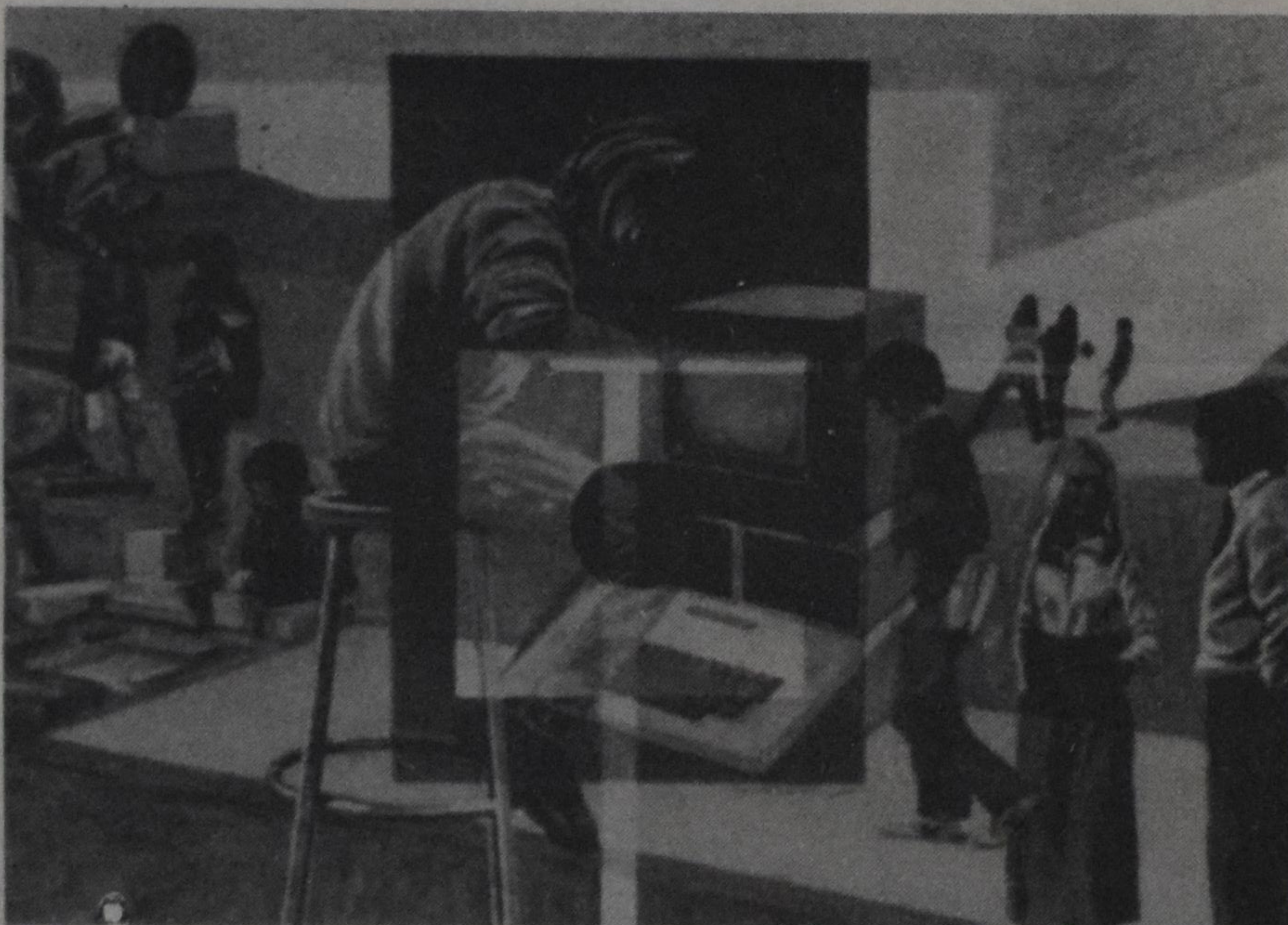
Forever Young

Oh to be young again
When life was simple
and so much fun.
To be playing and laughing
and screaming with joy.
Yet only to be young again.

Yet the years creep up on us
and teenagers we become,
when parents seem impossible
and there is always much more fun.
We can't get enough of this life.
And, we wish to be young again.

No longer teenagers, adulthood is here
And with it comes the
memories of old yesteryear.
We laugh and we cry
as fond memories we recall
And no longer we long to be young again.

Now our children grow around us
and their children too
And as we watch them with joy
we realize our many blessings
That God gave us everything
And in him, we are forever young.
Irene Voordenhout,
Freshman,
Redeemer College.



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Events

SUMMER JOB MARKET

AGINCOURT: Enthusiastic university student seeks employment from May 2 to September 2; I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWIMer, I will be attending Calvin College this fall in the Pre-Med program. R. Hiemstra, 19 Hayward Cr., Agincourt, ON M1S 2T7; phone (416) 293-9675.

NIAGARA PENINSULA: 16-year-old high school girl willing to do any kind of work; have worked on a fruit farm in previous summers, but will also work as a mother's helper or babysitter; interested in gaining more experience in different jobs and willing to work for low wages. Phone: Carrie, (416) 935-3918, 60 Strathcona, St. Catharines, ON L2M 2B1

ONTARIO: Ambitious young man, high school graduate, with experience in greenhouse, landscaping and dairy farming, desperately needs a job in order to save money for college; will live-in. Phone Chris Oudshoorn at 357-3672.

ONTARIO: 16-year-old male, with some gardening experience, would like to work on a farm; will live-in. Contact: Jacob Oudshoorn, 6352 Taylor St., Niagara Falls, ON L2G 2G1; phone: 357-3672.

STRATHROY: Having completed first year of Redeemer College in Burlington, I am looking for summer employment. Experienced in dairy farm work and in construction, but am willing to do anything within reason in order to earn next year's tuition fees. John Vandenende, 425 West Mount St., Strathroy, ON N7G 2A1; phone: 1-519-245-1170.

Garry Postma

• organist •

in recital

Wellington Square
United Church
Burlington, Ont.

Monday, May 9
8:00 p.m.

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MOOREFIELD: 16-year-old girl looking for summer employment; have experience on a dairy farm, and is willing to do any kind of work. For information please phone or write: Evelyn Huberts, R.R.#3, Moorefield, ON N0G 2K0; (519) 638-2222.

BEAMSVILLE/WELLAND: 21-year-old honour student, 2-year business course (Sales and Merchandising), would like job in **advertising** (copywriting, layout or other) or in a **marketing department**; also interested in management-trainee or banking position; preferably in Niagara Region to Toronto area; will consider other locations; have references; available May 1, 1983. Lorraine Vandersteen, R.R.#2, Frost Rd., Beamsville, ON L0R 1B0; (416) 563-7628 or 788-0851 (student residence).

BOWMANVILLE: 18-year-old student would like to work in a **nursery** or on a **farm**. Please contact: David Rypstra at 84 Elgin St., Bowmanville, ON L1C 3E4; phone: (416) 623-7081.

BEAMSVILLE: My name is Dave Buys, I am 18 years old and I am looking for a summer job; will do anything; have experience with greenhouse work and a bit of experience with chickens; can do farming. Please call or write: Dave Buys, 13 Village Park Dr., Beamsville, ON L0R 1B0; phone: (416) 563-7115.

BROCKVILLE: 18-year-old girl seeks work for July and August; experience in child-care, as mother's helper and on pig farm; have secretarial and accounting skills; grade 13 grad.; prefer to work in Ontario. Call (613) 923-5385 or write to Marilyn Douma, R.R. #1, Lyn, ON K0E 1M0.

BROCKVILLE/OTTAWA: 20-year-old male Redeemer College student seeks summer employment in the Brockville-Ottawa area; willing to do anything; has experience in construction; janitorial work and served as a gas-bar attendant for one year. Vocational goals: church-related work. Write or call Walt VanderWerf, 657-1 Francis Rd., Burlington, ON L7T 3X6; phone: (416) 637-9632 or after April 20th (613) 342-5240.

WALLENSTEIN: Young man, 16, raised on dairy farm; willing to do any kind of work; available second week in June till end of August. Phone: (519) 638-2470.

Continued on page 15

HOLLANDSE DAG

in York Christian Reformed Church

D.V., Woensdag, 25 Mei, aanvang 10 uur

Ds. Slofstra van Simcoe hoopt voor ons te spreken.

Kaarten aan de deur verkrijgbaar, voor lunch word gezorgd.

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Don't Miss It!!

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NOTICE: The C.C.E.F. Office has moved

We have moved our residence and the C.C.E.F. Office to another location in Burlington. Please take note of our new mailing address as of April 29, 1983.



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Burlington, Ontario
L7P 3W6

Telephone: (416) 336-5619

Fred R. Vander Velde,
Executive Director,

Canadian Christian Education Foundation Inc.

Calendar of Events

- Apr. 30** St. Thomas and District Male Choir, Crescendo, Oshawa Chr. Ref. Church, at 8 p.m.
- Apr. 30** Choir Sursum Corda and organist Andre Knevel in concert, James Street Baptist Church, Hamilton, at 8 p.m.
- May 7** Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, Hamilton, at 7 p.m.
- May 7** Spring Concert at 8:00 p.m. in the Collier Street United Church, Collier St. in Barrie. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij, with Andre Knevel at the organ.
- May 7** Fellowship day for singles, widows, widowers, and single parents will be held at the Toronto District Chr. High School in Woodbridge. All registration (with payment of \$25.) must be received by Apr. 23. Mail to: Singles Fellowship, 37 Mabley Cres., Thornhill, ON L4J 2Z7.
- May 7** Annual concert by the 15 Reformed Church choirs of southern Ontario, (500 voices), Bethel Tabernacle, Hamilton, at 7:00 p.m.
- May 9-13** "Christianity and 1984"; Continuing Education Conference. At Conrad Greble College, University of Waterloo, Waterloo, Ont. For information and registration: CARFA, 5 Keats Cres., Guelph, ON N1G 3B1 or (519) 824-4120, Ext. 8909 or 824-4524 (Res.).
- May 11** Quinte League Ladies Rally to be held in the Zion Chr. Ref. Church in Oshawa; Rev. Kuntz: Times and Changes within the CRC; Rev. Tuyl: slide program on Paul's missionary journey.
- May 13** 25th anniversary celebrations, Timothy Chr. School, Rexdale. Friday evening student concert; Sat. morning pancake breakfast at the school; 8 p.m. rededication night at Thistletown Collegiate.
- May 14** The King's College Spring Bazaar, at the college, Edmonton.
- May 15** St. Thomas and District Male Choir, Crescendo, Spring Concert, St. Thomas First United Church, 8 p.m.
- May 19** Calvin honours Seminary president, Dr. John Krominga, 2:30 p.m. lecture by Rev. Clarence Boomsma, Seminary auditorium; 8:15 p.m. public ceremony, "A Celebration of the Grace of God," Fine Arts Center, Grand Rapids.
- May 20-23** Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.
- May 22** Mini Convention Carleton University of Ottawa; 7:30 p.m. Speaker: Rev. De Jong.
- May 26** Holland Christian Homes' annual membership meeting, 7:30 p.m., at 7900 McLaughlin Rd., Brampton.
- June 8** De Hollandse Dag in Moorefield Park.
- June 26-July 1** Social Justice Summer Institute at New Theological College, Edmonton, Alta.; call: (403) 459-6656.
- Oct. 12-18** Third Annual Fall Foliage Tour - Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.

Young People Back to God Hour Rally, Coquitlam Chr. Ref. Church, 2600 Austin Ave.; Sun., May 1 at 10:30 a.m. in Victoria Chr. Ref. Church, 661 Agnes St.; Sun., May 1 at 7:30 p.m. in Abbotsford Chr. Highschool, Old Clayburn Rd.

The Family: God's Pattern for Living film series: Friday evenings at 8 p.m., Immanuel Chr. Ref. Church, Brampton; Apr. 15, Apr. 22, Apr. 29, May 6, May 13.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. May 6	Tues. May 3	Thurs. Apr. 28 4:00	Wed. Apr. 27 8:30a.m.
Fri. May 13	Tues. May 10	Thurs. May 5 4:00	Wed. May 4 8:30a.m.
Fri. May 20	Tues. May 17	Thurs. May 12 4:00	Wed. May 11 8:30a.m.

Dutch

Hoe lang houden we vast aan het Hollands?

(Vertaling van het hoofdartikel op pag. 2)

Bert Witvoet

Op het kantoor van *Calvinist Contact* praten we tegenwoordig zo nu en dan over de Hollandse pagina's in onze krant. We weten allemaal wel dat de dagen van deze pagina's geteld zijn. De vraag is: wanneer houden we er mee op.

Het is ons allemaal bekend dat vele ouderen onder ons, degenen die in de vijftiger jaren als gezinshoofden op middelbare leeftijd aankwamen in Canada, gemakkelijker Hollands dan Engels spreken. Hollands is de moedertaal, de jeugdtal, de huwelijks taal.

Velen van deze ouderen gebruiken nu zelfs nog meer Hollands dan tien jaar geleden. Wanneer ze met pensioen gaan verliezen ze het contact met de werkende maatschappij en dan beginnen ze meer en meer afhankelijk te worden van vrienden van dezelfde nationaliteit.

Is het billijk om hen dat kleine beetje Hollands te onthouden dat ze nu krijgen op de pagina's van *Calvinist Contact*?

Maar er is een andere vraag die op antwoord wacht. Wat gebeurt er met de jongere generatie? Wat doen de jongere ouders die net een gezin zijn begonnen? Abonneren zij zichzelf op het enigste Canadese, niet-kerkelijke, Calvinistische weekblad? Het antwoord over algemeen is: nee!

Calvinist Contact wordt het meest gelezen door mensen die veertig jaar en ouder zijn. Als we niet oppassen dan gaat de krant met de oudere generatie de wereld uit. Het klinkt een beetje cru, maar met elke overlijdensadvertentie verliest *Calvinist Contact* een half abonnement. Jammer genoeg wint het met elke geboorte advertentie niet een toekomstige half abonnement.

Maar de toekomst ligt bij de jongere generatie. Wanneer zij de waarde van *Calvinist Contact* gaan onderschatten dan dragen wij, die deze traditie voortzetten, daarvan de schuld.

Waarom is *Calvinist Contact* zo belangrijk in het onderhouden en de ontwikkeling van de Calvinistische visie?

Het feit dat het een niet-kerkelijk Christelijk weekblad is moet gezien worden als een unicum op het Noord-Amerikaanse continent. Er zijn vele Christelijke weekbladen, maar dit zijn of kerkbladen, of theologische bladen, of organisatiebladen. Een vrije Christelijke pers is een zeldzaam iets.

Het is ook een prachtig iets. Het verkondigt luider dan wat ook dat ons hele leven aan de Here toebehoort en dat de christen een culturele taak heeft ontvangen naast de evangelische taak van Mattheus 28.

Zeker, verscheidene kerkbladen

bespreken maatschappelijke onderwerpen. De *United Observer*, de *Catholic Times*, de *Presbyterian Record*, de *Canadian Churchman*, behandelen allemaal onderwerpen zoals: kernwapens, abortie, de plaats van de vrouw; kortweg, alle zogenaamde 'morele' kwesties van deze tijd.

Maar ze doen dit in hun capaciteit als kerkbladen. Ze verlengen de taak van de kerk als instituut zodat ethische en morele vragen aan de orde komen. Ze nemen geen alomvattende positie in om alle terreinen van het leven onder de loupe te nemen voor hun eigen waarde, terreinen zoals kunst, opvoeding, politiek en sport; en dit moeten ze ook niet doen als kerkbladen.

Zelfs de Mennonite Reporter, dat een onafhankelijk Doopsgezind weekblad is, houdt zich bezig met kerkelijke en morele vraagstukken. Voor mij op mijn bureau ligt een uitgave dat het volgende in de inhoudsopgave vermeldt: "vrede getuigenis, rechten van de inheemse bevolking, loterijen, 'life-planning,' landgebruik," en verder zijn er vele kerkelijke artikelen.

Nu moet worden toegegeven dat *Calvinist Contact* niet helemaal aan deze kerkelijke aanpak is ontkomen. Door een tekort aan personeel en financiën kunnen we niet elk terrein van

het leven en elke belangrijke gebeurtenis in de maatschappij vermelden.

Daar komt nog bij dat de Calvinistische bevolking in Canada niet altijd een brede kijk heeft op hun taak. Misschien accepteren zij ook nog wel de gedachte dat de wereldse pers de dingen van de maatschappij moet behandelen en de Christelijke pers de dingen die de ziel aangaan.

Maar wat heeft dit alles te maken met de Hollandse pagina's in *Calvinist Contact*?

We zijn van mening dat we in de naaste toekomst een keus moeten maken. Die keus zal niet zijn of we onze ouders en grootouders van dienst moeten zijn of onze kinderen en kleinkinderen. De keus zal zijn: of we geven de toorts over aan de volgende renners of de renners die moe worden houden de toorts vast. Het is de vraag of we de wedloop voortzetten of niet.

Als we niet spoedig een sterk beroep doen op de jongere generatie zowel als op de niet-Hollandse Christenen rondom ons (en hier kunnen we gemakkelijk een ander hoofdartikel over schrijven), dan zullen we ontdekken dat we geen vaten hebben voor het zout dat nog niet de smaak heeft verloren.

(meer hierover de volgende week).

Carl D. Tuyl



Persoverzicht

W eest niet al te rechtvaardig ..." zegt de Prediker, maar wat van de week de oppositie in de Kamer betrof was dat tegen dovemansoren gezegd, want die heren kregen

ineens een akute aanval van hevige parlementaire rechtvaardigheid. Ze liepen er rood van aan. Het bleek namelijk dat Lalonde een boekje open gedaan had vóór het heerlijk avondje was gekomen. Een fotograaf maakte dankbaar gebruik van de gelegenheid en zijn plaatje toonde twee posten in de begroting. En volgens de oppositie was dat een inbreuk op de rechten van het parlement. Hun verontwaardiging was des te heviger omdat ze technies gesproken een tikkeltje gelijk hadden,

althoewel die spijkers wel op erg laag water gezocht werden. Maar ja als mensen verontwaardigd zijn en ook nog ergens een vleugje van recht aan hun zijde zien dan gaat alle verstand de deur uit. Afijn Trudeau, ouwe rat in het vak als hij is, had een nogal wat humoristische oplossing: verander die twee posten even met een paar miljoen en hocus-pocus er is weer een gloednieuwe begroting. Zo gezegd, zo gedaan, en de begroting werd netjes op tijd ingediend. Het was een zaak

van veel geschreeuw om weinig wol.

D ie begroting heeft een duidelijk oogmerk: om de kip die de gouden eieren legt weer wat leven in te blazen. En de kip die de gouden eieren legt in iedere ekonomie is de bedrijfssektor. Om nog meer gouden eieren te produceren gaat de regering ook nog een beetje met geld gooien natuurlijk. De afdeling Openbare Werken kreeg een flinke duw met bijna twee-en-een-half biljoen. Of we het nou nodig

hebben of niet, er zullen heel wat bruggen en wegen gebouwd worden. De minister zag de toekomst anders nog wel wat donker in, en hij voorspelde weinig verandering in het aantal werkelozen.

H et kamerlid Bryce Mackasey heeft, naar het schijnt, de parlementaire billettjes gebrand en zit nu op een paar pijnlijke blaren. Enige tijd geleden werd er gesuggereerd dat Mackasey geprofiteerd had van zijn politieke

Vervolg op blz. 11



J. Van Harmelen
Editorial

John Wycliff (2)

Echter, voordat de banbullen tegen Wycliff uit Rome arriveerden hadden de bisschoppen der kerk reeds in hun ijver Wycliff opgedragen voor hen te verschijnen om gehoord te worden. Wycliff gehoorzaamde aan deze citatie. Twee van de meest invloedrijke prinsessen in het koninkrijk begeleidden hem naar het tribunaal. Het volk kwam ook in drommen naar de plaats waar het tribunaal werd gehouden. De menigte omringde het gebouw, drong zelfs de vergaderzaal binnen, en de rechters werden zo geïntimideerd dat de rechtzitting voorlopig werd uitgesteld, en Wycliff in vrede kon heengaan.

De prelaten probeerden echter de Engelse koning, Edward III, te bewerken om zijn invloed te laten gelden tegen Wycliff, want Wycliff moest vallen. Hij moest sterven omdat hij een ketter was in de ogen der Rooms Katholieken. Maar, koning Edward III stierf, en de

regent die in zijn plaats benoemd werd was de vroegere beschermer van Wycliff. Ook de paus, Gregory XI, stierf. En toen kwamen er in zijn plaats twee pausen, een te Rome, en een te Avignon in Frankrijk.

Ondertussen ging Wycliff door met preken in Lutterworth, en stimuleerde de vertaling van de Bijbel in de volkstaal. De Bijbel moest onder het volk gebracht worden. Dat gebeurde door de zgn Lollarden. Sedert 1382 gingen deze mannen het land door om het volk bekend te maken met het evangelie. Eerst waren het arme priesters opgeleid door Wycliff zelf om dit werk te doen. Later lekepredikers. In de veertiende eeuw werden ze erg vervolgd, en velen moesten hun leven geven voor hun overtuiging, ze werden verbrand!

Wycliff leerde dat alle gezag van God kwam, het hoofd der regering direct onder God staat. Iedere gelovige is direct verantwoordelijk aan God. De kerk is een gemeenschap van gelovigen die tot het eeuwige leven zijn uitverkoren. De paus zag hij als de antichrist. Hij zei dat in het sacrament van het heilig avondmaal brood en wijn niet veranderen in het lichaam en bloed van Christus. Hij wilde alleen de schrift vertolken want de Bijbel was voor hem de hoogste autoriteit. Onder het volk bespeurde hij een honger naar de Bijbel.

Hijzelf werd echter telkens geroepen zich te verantwoorden voor de vertegenwoordigers van de kerk, die hem als

een ketter veroordeelden. Een synode van bisschoppen verklaarde zijn schriften voor ketters, zij haalden de jonge koning Richard II over om hun zijde te kiezen. Toen werd er een koninklijke wet uitgevaardigd die gevangenisstraf voorschreef voor allen die de veroordeelde leer aanvaardden.

Wycliff ging in hoger beroep van de synode naar het parlement, en daar verdedigde hij zijn standpunt op zo'n manier dat het parlement de wet die vervolging en gevangenisstraf eiste herroepen werd, en Wycliff was weer vrij om te gaan.

Voor het hoogste kerkelijke tribunaal in het koninkrijk werd Wycliff gedaagd. Ieder was nu ten volle besloten Wycliff te veroordelen tot de brandstapel als hij niet bereid was zijn leerstellingen te herroepen. Maar Wycliff dacht er niet aan. Hij hield een rede waarin hij zijn aanklagers daagde voor Gods tribunaal en tenslotte zei hij: "Met wien denkt ge dat gij twist? Met een oude man die met zijn ene been in het graf staat? Neen, met de waarheid, de waarheid die sterker is dan gij en u zal overwinnen..." Toen verliet Wycliff de samenkomst en niet een van zijn tegenstanders had de moed hem te verhinderen heen te gaan.

Toen werd hij geroepen in Rome te verschijnen voor het tribunaal van de paus. Een beroerte verhinderde hem de reis te ondernemen. Hij schreef de paus een brief waarvan de toon eerbiedig was. Het ademde een christelijke geest,

maar vermaande de paus en de zijnen de Here Jezus Christus na te volgen, en hem te dienen met alle kracht, en zijn Woord te bewaren, het Woord dat de enige autoriteit is voor alle leerstellingen.

Wycliff dacht de een of andere dag het voorwerp te worden van de vervolgingswaan van de koning, de paus en de bisschoppen en als een martelaar te sterven. God beschikte echter anders. Op 31 december 1384 toen Wycliff het avondmaal zou gaan bedienen voor de gemeente van Lutterworth viel hij, getroffen door een beroerte, en stierf kort daarna.

Het was aan degenen die Wycliff's roep tot geloof in Gods Woord in de wind sloegen niet gelukt hem gevangen te nemen en te pijnigen om hem tot herroeping van zijn geschriften te brengen, maar zij konden zijn lichaam in het graf niet met rust laten.

Op het Concilie van Constanz (1414-1418), dertig jaar na zijn sterven, werd besloten Wycliff's gebeente op te graven en in het openbaar te verbranden, om daarna de as te strooien in een dichtbijzijnde beek.

Een oude schrijver mediteerde: "Deze beek heeft zijn as meegenomen naar de rivier Avon, van de Avon naar de Severn, en van de Severn naar Het Bristol Kanaal en vandaar naar de Atlantische Oceaan. Zo is de as van Wycliff's gebeente een embleem van zijn leer die verspreid is over de hele wereld!"

Dutch

Persoverzicht

Vervolg van pag. 10

invloed. Die man wees die beschuldiging zo heftig van de hand dat hij met eerlijke diepblauwe ogen zelfs om een kommissie van onderzoek vroeg. Waarschijnlijk niet met het idee dat die kommissie zich zo enthousiast aan dat werk zou wijden. De kommissie vindt uit dat allerlei nogal liefdadige instellingen mijnheer Mackasey uit de brand geholpen hebben. En aangezien ik de liefdadigheid van kommerciele instellingen met een goed korreltje zout neem, geloof ik dat er twee andere principes aan het werk waren: eerstelijks: "voor wat hoort wat" en op de tweede plaats: het aloude beginsel van "niets voor niets." Ik ben een hoop geloof in liefdadigheid gedurende mijn 58 levensjaren kwijt geraakt, vooral als het over politiek gaat.

De Amerikaanse ambassade in Beiroet werd gebombardeerd en in puin gelegd. Het aantal doden, zo werd bericht, kan wel tot zestig stijgen. In Polen wordt de leider van de verboden Solidariteit het vuur na aan de schenen gelegd door de politie. Om de haverklap wordt hij gearresteerd voor het een of andere wissewasje. En in Chicago hebben ze voor het eerst een zwarte burgemeester na een verkiezingskampanje waarin de rassenkwestie de voornaamste plaats in nam.

Dat er nog steeds rassenkwesties in deze wereld zijn is een bewijs dat de wereld nog steeds niet het evangelie heeft aangenomen. De voormalige president van de United Church, Ds. Clarke MacDonald, ging een uur bidden voor het Zuid Afrikaanse konsulaat in Hamilton. Hij deed dat om aandacht te vestigen op een gerechtszaak in Zuid Afrika tegen een blanke theoloog, Cedric Mason, die vanwege zijn oppositie tegen apartheid, aldaar voor landverraad terecht staat.

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In 1983 biedt het "Welcome back to Holland" – programma U een hele maand halfgeld op de trein en een flink aantal verrassingen en kortingen. (Het is

geldig t/m 31 oktober 1983**) In het hoogseizoen biedt de KLM 5 non-stop vluchten per week, zowel vanuit Montreal als vanuit Toronto.

Vraag Uw reisagent inlichtingen over de voorwaarden die toepasselijk zijn op de KLM-zomertarieven of vraag naar de CCF (Charter Class Fares) – brochure van de KLM.

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Calvinist Contact

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THANKS

VAN DER WOUDE: During my stay in the Neurological Hospital of Montreal many family members, friends, acquaintances, and the Chr. Ref. Church congregations of Edson and Peers, Alberta stood alongside my wife and me and our children during trying and sometimes anxious hours.

In this way we express our sincere thanks for the many prayers and the love and concern expressed. Also we express our gratitude for the many prayers offered up by brothers and sisters in Christ in the many churches.

We were privileged and heartened by the "communion of the Saints." All praise and glory be to our Lord and Saviour Jesus Christ.

Eelco van der Woude,
 Edson, Alta.

BIRTHS

DROPPERT: We, Leo and Beatrice Droppert (nee Wiersma) give praise and thanks to God for entrusting to us another healthy son, **TIMOTHY JAMES**, born on March 1, 1983. A brother for Jason and Jeremy. Another grandchild for Mr. and Mrs. I. Wiersma of Port Perry, Ont., and Mr. and Mrs. P. Droppert of St. Ann's, Ont.
 R.R.#1, Mt. Albert, ON L0G 1M0

VEENSTRA: We wish to announce the birth of our third child, with praise and thanksgiving to the Lord for blessing us with a son, **KEVIN MICHAEL**, born on April 2, 1983, weighing 8 lbs., 4 oz. A brother for Jason and Bradley. 43rd grandchild for Mr. and Mrs. Stoffer Veenstra and 5th grandchild for Mr. and Mrs. Bill Brandsma. Parents are George and Tina Veenstra.
 R.R.#2, Smithers, BC V0J 2N0

VOORBERG: With much joy and thankfulness to God, we, Roy and Janet, are happy to announce the birth of our son, **KEVIN ROY**, on April 20, 1983. A little brother for Lorraine and Sandra. Grandson for Ralph and Lottie Eyk and Mrs. Cora Voorberg, both of Beamsville. 120 Springside Dr., Hamilton, ON L9B 1M7

VRIESEMA:

"A baby—like an angel
 Come down from Heaven above
 Gives the earth a tender glimpse
 Of God's abiding love."
 With praise and thankfulness to God, we happily announce the birth of our daughter, **JANELLE ALISON**, born April 2, 1983. A precious sister for Joshua, Charles and Daniel. Thankful parents are Fred and Glenda Vriesema. Sharing our joy are her grandparents, Mr. and Mrs. F. Vriesema of Dresden, Ont., and Mr. and Mrs. C. Dekker, Chatham, Ont.
 R.R.#2, Wyoming, ON N0N 1T0

BIRTHS

WIERSMA: Our covenant God, creator and giver of life, has entrusted to us our second child. With thankfulness to him, we, Henry and Joanna, announce the birth of **JULIAN NICHOLAS**, born April 6, 1983. A brother for Janita. Our joy is shared with his grandparents Rev. and Mrs. D.N. Habermehl of Winnipeg and Mr. and Mrs. I. Wiersma of Port Perry.
 R.R.#3, Port Perry, ON L0B 1N0

MARRIAGES

LOOTSMA-VANDERMEER: Mr. and Mrs. John Lootsma of Bowmanville, are happy to announce the forthcoming marriage of their daughter, **AGNES DOROTHY** to **HAROLD DAVID**, son of Mr. and Mrs. Don VanderMeer of Oshawa. The wedding will take place, D.V., on Saturday, May 14, 1983, at 5:00 p.m., in the Rehoboth Chr. Ref. Church, Bowmanville, Ont. Rev. A. DeJager officiating.
 Future address: R.R.#5, Oshawa, ON L1H 7K5

VELTHUIZEN-MOHLE: Mr. and Mrs. D. Velthuisen and Mr. and Mrs. A. Mohle of Drayton, announce the forthcoming marriage of their children, **MARLENE JOYCE** and **JOHN ANTHONY**. The wedding ceremony will take place, the Lord willing, on Friday, May 13, 1983, at 7:30 p.m., in the Drayton Chr. Ref. Church.

VERBOOM-STRUYK: Believing that the Lord has brought our children together, Mr. and Mrs. Henry Verboom of Stoney Creek and Mr. and Mrs. Peter Struyk of Caistorville, are pleased to announce the forthcoming marriage of **DOROTHY CHRISTINE** and **HAROLD RICHARD**. The wedding ceremony will take place, the Lord willing, on Saturday, May 14, 1983, at 3 p.m., in the Fruitland Chr. Ref. Church. Rev. John De Vries officiating.
 Psalm 118:29.
 Future address: R.R.#2, Canfield, ON N0A 1C0

ANNIVERSARIES

DenHam, (O) Thunder Bay
 1938 May 4 1983
 With praise and thanksgiving to our heavenly Father who made all things well during these years, we like to celebrate with our parents and grandparents,

HENDRIK and GEZINA
 VAN LENTHE
 (nee Schuttert)

their 45th Wedding Anniversary. "Let hope keep you joyful. In trouble stand firm. Persist in prayer" (Romans 12:12). May God grant you still some good years for each other and all of us is our wish and prayer for both of you. With all our love, your children and grandchildren:

Annie & Ad Van Vroenhoven; Friedy & John, Henk & Mary, Addy & Sharon, Diane — Agincourt, Ont. Christina & Samantha Smit — Agincourt, Ont.
 Hendrika & Henk Tempelman; Henry, Sharon, Diane, Gerald, Brenda — Thunder Bay, Ont.
 Jantina & Terry Guzzell; Darin, Sherry-Lynn, Shelly — Thunder Bay, Ont.
 Hennie & Jim Wonder; David, Jennifer, Harley, Henrietta — Port Perry, Ont.
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ANNIVERSARIES

Friesland Russell, Ont.
 1958 May 8 1983
 "This is the day that the Lord has made. Let us rejoice and be glad in it" (Psalm 118:24).
 We are happy to announce the 25th Wedding Anniversary of our parents,

GERLOF and BAUKJE BAKKER
 (nee Koopman)

Our wish for you is: Have fun, enjoy life, praise God.

Happy Anniversary!

Wilma

Dennis

Bill

Anita

Sylvia

We invite all friends to join us in fun and celebration on Friday, May 6, 1983, from 8:30 p.m. in the Bearbrook Centennial Centre (Russell Rd. and 5th Line).
 Best wishes only.

Home address: R.R.#2, Russell, ON K0A 3B0

1943 May 7 1983
 "And a threefold cord is not quickly broken" (Eccl. 4:12b).
 With joy and thankfulness to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

JACOB and JACOB A BATTERINK
 (nee Batterink)

Our prayer is that the Lord will continue to bless them and give them many more years of happiness together.

With love and congratulations:

Hank & Aly Batterink; Marcia, Cindy, Danny, Steven
 Joanne & Bob VanSchepen;
 Michelle, Michael, Christopher
 John & Jane Batterink
 Louise & John DeBoer; Jason, Darryl, Marlisa

Home address: 753 Parkinson Rd., Woodstock, ON N4S 2P1

1928 April 27 1983
 "The Lord bless you, and keep you; the Lord make his face shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace" (Numbers 6:24-26).

With thankfulness to God, we wish to announce the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,

THYS and ANNIGJE BRUULSEMA
 (nee Bosma)

Jerry & Susan Bruulsema; Joanne, Betty
 Kees & Jenny Bruulsema; Tom, Cathy, Harold, Gerald, Annette, David, Ivan

Al & Jane Lunshof; Gina, Angela, George, Linda
 George & Ann Lunshof; Craig, Douglas (great-grandchildren).

Open house, Ancaster Chr. Ref. Church, May 7, 1983, 7:30 to 10:00 p.m.

Best wishes only, please.
 Home address: 681 Carluke Rd., Ancaster, ON L9G 3L1

Dedemsvaart Orangeville
 1933 May 5 1983
 With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

HERMAN and HENNIE
 STORTEBOOM
 (nee Beumer)

"Hitherto the Lord has helped us" (1 Samuel 7:12b).

With love from your children:

Joan & Philip De Gans — Newmarket, Ont.

Klaas & Alice Storteboom — Orangeville, Ont.

Gerdie & Henk Nyhoff — Minesing, Ont.

Ralph & Vivian Storteboom — Harrow, Ont.

12 grandchildren and 4 great-grandchildren.

Home address: 310 Broadway W., Orangeville, ON L9W 1L3

ANNIVERSARIES

1933 May 18 1983
 The Lord willing, we hope to celebrate the Golden Wedding Anniversary of our parents,

JOHN WILLIAM and ANN
 BONESCHANSKER
 (nee Rendering)

We pray that the Lord will continue to bless them in the years to come. With love and congratulations from their children, grandchildren and great-granddaughter:

John & Carol Boneschansker; — Ethel, Ont.

Bill & June; Amanda; — Stratford

Dorothy & Bob; — Ballieboro, Ont.

Annette & Blaine; — Brussels, Ont.

Cathy & Fred; — Harriston, Ont.

Bruce; — Ethel, Ont.

Robert — Ethel, Ont.

Bob & Jean Boneschansker; — Newmarket, Ont.

Fran & Bill — Newmarket, Ont.

Ann Louise — Newmarket, Ont.

Gus & Rita Boneschansker — Columbus, Ohio

Steven & Ina Boneschansker; Terry, Steven, Gregory, Kim — Ottawa, Ont.

Hilda & Ralph Dykstra; Jeff, Ron, Gerald, Brian, Angela — Barrie, Ont.

Open house: May 21, 1983, 7 p.m. in the Holland Marsh Senior Citizen Centre, R.R. 2, Newmarket, Ont.

Sarnia St. Catharines
 1958 May 9 1983

With thanksgiving to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

CLARENCE and CORRIE
 HUIZINGA
 (nee Rodermond)

May God continue to bless you and give you many more years of happiness together.

Love and congratulations from your children:

Marlene
 Ronald
 Wayne
 Home address: 11 Sullivan Dr., St. Catharines, ON L2N 1K3

Calgary Calgary
 1958 May 3 1983

With thankfulness to God, we wish to announce the 25th Wedding Anniversary of our parents,

JOHN and HETTY LITTEL

We pray that the Lord will continue to bless them with his love.

Their thankful children are:

Dave & Liane

Andrew & Sherry

Frank & Jacqueline

Gordon

On May 3, 1983, our parents hope to celebrate their Anniversary in Holland with family and friends.

Home address: 1929-43 Ave., S.W., Calgary, AB T2T 2N1

Opperdoes Caledonia
 1923 1983

With thankfulness to God for his faithfulness, we hope to celebrate with our parents,

PIETER and DINA DE LEEUW
 (nee Rustenburg)

their 60th Wedding Anniversary, D.V., on May 3, 1983.

It is our prayer that the Lord will continue to watch over you.

Love and congratulations from your children:

Trijntje de Leeuw — Opperdoes

Holland

Jack & Minka de Leeuw — York, Ont.

Arie & Lola de Leeuw — Caledonia, Ont.

John & Nellie de Leeuw — York, Ont.

Dick & Ann Zandberg — Caledonia, Ont.

Pete & Shirley de Leeuw — Hamilton, Ont.

18 grandchildren
 7 great-grandchildren.
 Home address: 68 Selkirk St., Box #1314, Caledonia, Ont.

ANNIVERSARIES

1938 May 6 1983
 With great joy and thankfulness to God, we hope to celebrate with our parents and grandparents,

EGBERT and HENDERIKA
 BUITENHUIS
 (nee Finke)

their 45th Wedding Anniversary. We wish you the Lord's blessing on this day.

It is our prayer that the Lord will continue to watch over you.

With love and congratulations from your children and grandchildren:

Herman & Martha Buitenhuis;

Bryan, Jeffrey, Mark — Rockwood, Ont.

Margaret & Chris Merkus; Ken, Arlene, Chris — Cambridge, Ont.

Bert & Ria Buitenhuis; Sandra, Mari-Anne, Adam — Guelph, Ont.

Jenny & Mark Fodchuk; Kayly — Oakville, Ont.

Brenda & Bill MacPhee; Sarah, Brian, David — Eganville, Ont.

Henry Buitenhuis — Waterloo, Ont.

Brian & Teresa Buitenhuis — Hamilton, Ont.

Home address: R.R.#3, Rockwood, ON N0B 2K0

Hingham, WI Holland, MI
 1943 May 5 1983

Though many miles now separate us from our parents and from one another, we join together as the family of,

ARTHUR and OLIVE DAVIES
 (nee Eernisse)

in thanksgiving to our faithful God for his love and blessing upon them in the 40 years of their happy marriage together.

May God our Father, in his grace, continue to bless them richly,

according to his rich promises, and give them to each other and to us their children and grandchildren for many years.

Rev. Mark & Judy Davies; Sarah, Monica, Laura — East Islip, NY

Jim & Jane Lise; Arie, John, Henry, Jenny, Peter — Caledonia, Ont.

Cal & Jan Davies; Seth, Justin, Ethan, Elise — London, Ont.

Paul & Nancy Davies; Nathan, Jason — Grand Rapids, MI

Open house: June 24, 1983 from 7:30 to 9:30 p.m. at the Faith Chr. Ref. Church of Holland, Mich.

Home address: 102 E. 24th St., Holland, MI 49423.

Open house: June 24, 1983 from 7:30 to 9:30 p.m. at the Faith Chr. Ref. Church of Holland, Mich.

Home address: 102 E. 24th St., Holland, MI 49423.

Mt. Hamilton Wellandport
 1958 May 10 1983

With joy and thanksgiving to the Lord, we are happy to celebrate, D.V., with our parents,

GEORGE and JANE WASSENAAR
 (nee DeBoer)

their 25th Wedding Anniversary.

We pray that the Lord will bless and keep them in his loving care for many more years to come.

Congratulations Dad and Mom!

With love:

Wenda & Jim Veldman — Wellandport

Marion — RBC, Grand Rapids

John

Frances

Charlene

Willy-Jane

You are invited to share this happy occasion with them at an open house to be held May 14, 1983, at 8:00 p.m., in the Wellandport Calvinistic Christian School gym.

Home address: R.R.#1, Wellandport, ON L0R 2J0

1958 May 14 1983

We rejoice in the Lord on the occasion of the 25th Wedding Anniversary of our parents,

RALPH and WILL WOLTING
 (nee Hopman)

Ed

Tim

Rick

Christa

Home address: 148 Berry St., Chatham, ON N7M 3B3

Classified Advertising

ANNIVERSARIES

Eestrum Jarvis
POPKE and JOHANNA
KOOTSTRA
With gratitude to the Lord for his bountiful love and care, we would like to share with you our joy in the fact that on May 11, 1983, we will celebrate, D.V., the occasion of our parents' 50th Wedding Anniversary.
"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him my salvation" (Psalm 91:15,16).
Wesley & Patricia Kootstra; Robert & Betty, Raymond & Theresa, Richard & Shelley, Frederick & Tracey, Marlene & John (fiance) — Sarnia
Richard & Rachel Kootstra; Johanna, Richard, Robert, Jonathan, Derek, Roxanne — Clinton
Bruce & Vicky Dykstra; Sandra, Brenda, Mark, Ronald, Jason — Jarvis
Gary & Henny DeGroot; Sara Melissa, Michael, Daniel — Hamilton
and 8 great-grandchildren
Home address: 41 Craddock Blvd., Jarvis, ON N0A 1J0

"Praise God from whom all blessings flow."
1933 May 5 1983
We gratefully praise our heavenly Father who, in his almighty power and everlasting love and care, has upheld our parents, grandparents, and great-grandparents,
ALBERT and ROELOFJE NEUTEL (nee Heeling)
through 50 years of faithfulness to their Lord and to each other. Congratulations Mom & Dad!
Harry & Deet Neutel — Baltimore, Ont.
Albert & Jane Neutel — Lawrence, Kansas
Gladys & Joe Baart — Ottawa, Ont.
Helen & Bram Boertjes — Collingwood, Ont.
Walter & Ineke Neutel — Ottawa, Ont.
Albertus Neutel — in heaven since 1951
George & Jane Neutel — Fredericton, NB
Alice & Bob Proper — Russell, Ont.
Marg & Nick VanDijk — Russell, Ont.
34 grandchildren and 3 great-grandchildren.
There will be an open house on Saturday, May 7, 1983, from 2-5 o'clock at:
19 Glen Cres. Dr., Glen Williams, ON L7G 2X6

Singel Onder Ansnorveldt
Rinsumageest (Fr) Holland Marsh
1923 May 9 1983
With joy and thanksgiving to our Lord, we are pleased to announce the 60th Wedding Anniversary of our parents, grandparents and great-grandparents,
GERK (George) & JANKE (Janet) SIKMA (nee Scheffer)
It is our prayer that the Lord will continue to bless them and keep them in his constant care.
Herman & Mien Wolvekamp — Kingston, Ont.
Frans & Greet Van DenHout — Oisterwijk, Holland
Jacob & Annie Sikma — Workum, Holland
Joe & Anita Sikma — Bradford, Ont.
John & Rita Van Mazyk — Holland Marsh, Ont.
Albert & Tine Sikma — Kincardine, Ont.
Siebe & Jopie De Jong — Holland Marsh, Ont.
Including 29 grandchildren and 12 great-grandchildren.
Open house will be held on May 14, 1983, D.V., from 7:30 to 10 p.m., in the Senior Citizen Building at Ansnorveldt, Holland Marsh.
Home address: R.R.#2, Newmarket, ON L3X 4V9; phone: (416) 775-6305

OBITUARIES

Dunnville Wainfleet
1958 May 3 1983
"O give thanks to the Lord, for he is good, for his steadfast love endures forever" (Psalm 136:1).
With thankfulness to God for his faithfulness, we hope to celebrate, the Lord willing, the 25th Wedding Anniversary of our parents,
DURK and IRENE PIERSMA (nee Siderius)
May God richly bless you with many more years of happiness and health, for each other and to share with us, your family.
Love and congratulations from:
Harry & Mary Piersma
Art & Janet Piersma
Deborah Piersma & Al De Roo
Eileen Piersma & Tony Van Geemen
Open house will be held on May 7, 1983, from 7 to 10 p.m., at their home.
Home address: R.R.#1, Feeder Rd., Wainfleet, ON L0S 1V0
Scharsterbrug Drayton
1928 May 4 1983
With thanks to the Lord, we hope to celebrate the 55th Wedding Anniversary of our parents and grandparents,
LOUIS (Luite) & AUDREY (Okje) VERBEEK (nee Bijlsma)

We pray the Lord will continue to bless Mom and Dad.
Audrey & Bill Van Breda — Elmira, Ont.
Thomas & Edith Verbeek — Regina, Sask.
Peter & Marilyn Verbeek — Auburn, Ont.
Jean & Adam Joostema — Guelph, Ont.
Lucy & Jerry Heidbuurt — Drayton, Ont.
and 17 grandchildren and 7 great-grandchildren.
Home address: R.R.#2, Drayton, ON N0G 1P0

OBITUARIES

"Thou dost beset me behind and before and Thou layest Thy hand upon me" (Psalm 139:5).
On April 7, 1983, through a tragic accident the Lord suddenly called home,
JOHNE SNOEK
in his 28th year.
Beloved husband of Wilma Snoek (nee Haan).
Dear father of David and Matthew.
Son-in-law of Ralph and Marie Haan — Port Perry, Ont.
Brother-in-law of:
Gord & Helen Haan; Jennette, Lori-Anne — Bowmanville, Ont.
Hilda & Harry Piersma; Micheal, Kristina, Jeffrey — Caesarea, Ont.
Mike & Glenna Haan — Caesarea, Ont.
Psalm 42.
On Sunday morning, April 17, 1983, the Lord took unto himself his child,
Mrs. HILDA VANDERVEEN (nee Lopers)
at age 77.
Dear mother of:
Joe Vander Veen — R.R.#2, Alma, Ont.
John & Lorraine Vander Veen — Kamloops, BC
Dear grandmother of Ian, Julie, and Amber.
Dear aunt of:
Mrs. Doreen Lopers; family — Drayton, Ont.
Luke & Cora Lopers; family — Niagara Falls, Ont.
Hank & Anne Lopers; family — Drayton, Ont.
Kees & Alie Van Netten; family — St. Catharines, Ont.
John & Janet Venema; family — Cambridge, Ont.
John & Fina Veldman; family — Wellandport, Ont.

OBITUARIES

In Burlington, Ont., on Tuesday, April 5, 1983, the Lord took unto himself our dear aunt and great aunt,
BETTY BROERSMA (nee Reeder)
at the age of 91 years.
Predeceased by her husband Jack Broersma on October 12, 1974.
Always remembered by:
Sally Visser (nee Reeder) — Burlington, Ont.
Ted & Sylvia Visser — Jarvis, Ont.
Louis & Grace DeGraaf — Acton, Ont.
John & Rita Post — Freelon, Ont.
John & Joyce Visser — Barrie, Ont.
Nancy Vermeulen — York, Ont.
Cor & Diane Visser — Hagersville, Ont.
Have Thine own way Lord.
Have Thine own way.
"I am the resurrection and the life; he who believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11:25,26).
On Friday, March 25, 1983, the Lord called home his child,
EDITH ANNE HOVESTADT (nee Brak)
Beloved wife of Peter Hovestadt — Smithfield, Ont.
Loving mother of Jason and Stephanie.
Dear daughter of Mrs. Nell M. Brak and the late Johan Brak of Frankford.
Sister of:
John & Wilma Brak — Frankford
Margaret & David McCue — Trenton
Martin Brak — Frankford
Judy & Ted De Jong — Hastings
Erica Brak — Frankford

Na een kortstondige ziekte heeft de Here tot zich genomen op 6 april 1983 onze geliefde moeder, grootmoeder, over grootmoeder, bet overgrootmoeder,
GEERTJE KLEEFMAN (geb. Veenkamp)

op de leeftijd van 108 jaar.
Sinds 28 augustus 1962 weduwe van Lambert Kleefman te Delfzijl van Julsingha tehuis.
G. Kleefman & F. Kleefman-Beishuizen — Emmen, Holland
W. Kleefman & F. Kleefman-Kleefman — Sarnia, Canada
T. Kleefman-Beishuizen — Sarnia, Canada
H. Braaksma-Kleefman — Wyoming, Canada
klein, achter en achter achter kleinkinderen.
haar geliefde Psalm was Psalm 68:10.
Geloofd zij God met diepst ontzag Hij overlaadt ons dag aan dag.
Met zijne gunstbewijzen Die God is onze zaligheid;
Wie zou die hoogste majesteit Dan niet met eerbied prijzen?
Die God is ons een God van heil;
Hij schenkt uit goedheid zonder pelli, Ons 't eeuwig, zalig leven;
Hij kan, en wil, en zal in nood.
Zelfs bij het naad'ren van de dood, Volkomen uitkomst geven.

Op dinsdag 19 april 1983 overleed in Trinity Towers te Brampton, ON
RENZE HUIZENGA
gehuwd geweest met Ietje Huizenga.
Liefhebbende vader van:
Dianne (Mrs. Wm. Flatley) — St. Catharines
Hennie (Mrs. Carl Komdeur) — Orillia
Ann Kelly (overleden)
Geliefd door zijn 12 kleinkinderen en 1 achterkleinkind.
De begrafenis vond plaats vanuit de Immanuel Christ. Ref. Church in Brampton en de teraardebestelling in Glendale Memorial Gardens.
Correspondentieadres: Mrs. Wm. Flatley, 39 Lakeside Dr., St. Catharines, ON L2M 1P3

OBITUARIES

On Tuesday, April 19, 1983, at Trinity Towers, Brampton, Ont.,
RENZE HUIZENGA
Beloved husband of the late Ietje. Dear father of:
Dianne (Mrs. Wm. Flatley) — St. Catharines, Hennie (Mrs. Carl Komdeur) — Orillia and the late Ann Kelly.
Loved by his 12 grandchildren and 1 great-granddaughter.
Funeral service was held from Immanuel Chr. Ref. Church in Brampton. Internment Glendale Memorial Gardens.
Correspondence address: Mrs. Wm. Flatley, 39 Lakeside Dr., St. Catharines, ON L2M 1P3
Called home on April 15, 1983,
JANESUE JANSENS (nee Scheele)
of Grand Rapids, Mich., in her 84th year.
Pre-deceased by her husband Peter and 4 children.
Will be greatly missed by her remaining 14 children, 46 grandchildren, 38 great-grandchildren and 1 great-great-grandson.
Fred & Bertha De Jong, and children.
1175 Sunset Dr., Fenwick, ON L0S 1C0
Heden heeft de Here uit ons midden weggenomen ons geliefd lid,
Mrs. RACHEL WINTERS
op de leeftijd van 84 jaar.
Psalm 91:1: Wie in de schuilplaats des Allerhoogsten is gezeten zal vernachten in de schaduw des Almachtigen.
Vrouwenvereniging Weest Getrouw, Willowdale, Ontario.

TEACHERS

CHATHAM: Chatham District Christian Secondary School invites applications for a position in French and possibly a course in English about 3/4 time. Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

DRAYTON: Calvin Christian School, P.O. Box #141, Drayton, ON N0G 1P0, is in need of a principal-relief teacher for 1 1/2 days per week; able to teach French in grades 5-8 will be an asset. For information, phone A. Borger, Principal, (519) 638-2935 (school) or (519) 638-2066 (home).

ST. CATHARINES: Calvin Memorial Christian School invites applications for a part-time kindergarten position from Sept. - Dec. 1983 and for a music position from 1/2 - 3/4 of a full-time position. Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

Woodland Christian High School

invites applications for a full-time position in

MATH/SCIENCE beginning September, 1983.

Please write letter of application, with resume, transcripts, etc. to:

Woodland Christian High School
R.R. #1, Breslau, ON N0B 1M0
Phone: (519) 648-2771

OBITUARIES

1902 1983
" 'k Zal eeuwig zingen van Gods goedertierenheer" (Psalm 89:1).
On April 14, 1983, the Lord took home our dear father, grandfather, brother and uncle,
PLEUN VAN DIJK
Predeceased by his wife Johanna Van Dijk (nee Schriel), January, 1981.
Ria & Jim Linker — London, Ont.
Cor & Neeltje Van Dyk — St. Catharines, Ont.
Bert & Maria Van Dyk — St. David's, Ont.
Noll & J. Van Dijk — The Netherlands
Lena Van Dijk — The Netherlands
Maria & David Scherpenberg — Toronto
3 grandchildren, nieces and nephews.
The funeral service was held Monday, April 18, 1983, in the Trinity Chr. Ref. Church, 99 Scott St., St. Catharines, Ont. Rev. H. Jonker officiated.
"O, Lord, you have searched me and you know me" (Psalm 139:1).
On Monday, April 11, 1983, our dear husband and father,
HANSSCHOLTEN
was taken away from us at the age of 41.
"Even so it is well with my soul."
Sylvia Scholten
Aleana
Dionne
The funeral took place on April 14, 1983, in the First Chr. Ref. Church of Kitchener, Ont.
God gives his people strength, hope and peace.
Home address: 73 Trailview Dr., Kitchener, ON N2N 1P7

TEACHERS

METCALFE: Metcalfe Community Christian School Association invites applications for the position of teaching principal in a small interdenominational school in the Nation's capital region. Send application to: Alice Proper, Broad Secretary, R.R.#2, Russell, ON K0A 3B0; phone: (613) 445-3219.

MEDICINE HAT: Medicine Hat Christian School invites applications for an opening in grade 1 and 2, with approximately 15 students. Duties to commence in September 1983. Forward resume and transcripts to the Medicine Hat Christian School, 318-8th St., N.E., Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

NEERLANDIA: Neerlandia School (grades 1-10, 8 teachers) requires a secondary language arts teacher for grades 7-10 for the 1983-84 school year. We also have a possible opening for a grade one/two combination. Please send resumes and letters of inquiry to: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0 or phone: (403) 674-5581 or 674-4308 (home).

DUNCAN, B.C.: Duncan Christian School invites applications for a junior/secondary, science teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

Classified Advertising

PERSONAL

A Chr. Ref. widow, in the late forties, no dependents, would like to correspond with and meet a Christian man, age 45 to 55. Write to Box #4748, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3

Desperately wanted

A young, christian couple would like to adopt a healthy infant. Please send replies to: Box #4747, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3

Kunt u ons helpen bij het opsporen van de volgende personen?

VAN BAAREN, Hermanus, leeftijd ongeveer 64-66 jaar, laatste woonplaats in Nederland Giessendam-Hardingsveld, naar Canada geëmigreerd in 1958.

BOOT, Ton en Rie, met 3 zoons, vanuit Zuid-Afrika naar Canada geëmigreerd, laatstbekende adres in Canada: p/a fam. Verity, Morland Farm, RR#4, Brantford, Ont.

BLIJDENSTEIN-TOUSSON, Totjang, geboren te Losser op 17 februari 1907, laatstbekende adres in Canada: 1919 St. Laurent Blvd., Ottawa, naar Canada vertrokken op 27 februari 1982.

VAN DER BIJ, Hendrik, laatstbekende woonplaats in Madeira, naar Canada vertrokken in 1975, laatstbekende adres alhier: 36 Manor Rd. W., Toronto, Ont. M5P 1E6.

VAN DIEMEN, Anthonius Andraas Maria, geboren 4 mei 1958 te Amsterdam, laatstbekende adres: Parallelweg 12, Giessenburg, naar Canada vertrokken op 25 maart 1981.

VAN GEEL, Corry & Winny, dochters van F.A. van Kooij en M. van Geel die in 1914 naar Canada zijn geëmigreerd.

HAGENOUW, Cornelis Franciscus, geboren 9 april 1918 te Amsterdam, laatstbekende adres: Weesperstraat 17, Amsterdam, naar Canada vertrokken op 7 maart 1955.

VAN LEEUWERDEN, Rudolf, geboren 18 december 1947 te 's Gravenhage, naar Canada vertrokken op 3 oktober 1969.

DE REE, Gerardus Pieter Zacharias, geboren 5 februari 1926 te Amsterdam, laatstbekende adres: Dunnen Bierkade 21b, 's Gravenhage, naar Canada vertrokken op 27 oktober 1950.

ROGGE, Uildrik, geboren 7 juli 1878, naar Canada vertrokken op 26 mei 1910. Eventuele afstemmingen van de heer Rogge.

VAN DER STOEP, Willem Jan, geboren 5 maart 1908, laatstbekende adres: Prins Hendriklaan 5, Soest, naar Canada vertrokken op 30 januari 1958.

VEENHOF, Stoffel, geboren 7 mei 1917 te Rhenen, laatstbekende adres: Franseweg 71 te Elst, naar Canada vertrokken op 17 januari 1962.

VAN DER VEGTE, Frederika Jantina, geboren 8 januari 1928 te Almelo, laatstbekende adres: Kerkplein 8, Diepenveen, naar Canada vertrokken op 15 juli 1960 bestemming Hamilton.

VELLEMA, Alexandra Martha Gretina, geboren te Haarlem op 9 mei 1959, laatstbekende adres: Nassaukade 322 Amsterdam, naar Canada vertrokken op 20 januari 1982.

v.d. WERT, Cornelis, geboren 19 maart 1918, laatstbekende adres in Canada: Collorne Street 48, Brantford, Ontario.

ZIJLSTRA, S, geboren 25 maart 1918.

SUKKEL, Cornelia, geboren 5 januari 1918 te Almelo.

Nederlands Consulate General
One Dundas Street, West
Suite 2106
Box #2, Toronto, ON M5G 1Z3
Tel: 598-2520

EMPLOY. WANTED

London area: Wanted year round farm work for 16 year old. Some experience on dairy and pig farms. Eager to start now and to learn; works well independently; references available; within 2 hours from London, Ont. preferred but not essential. Please call: (519) 245-4583.

HELP WANTED

LONDON: London District Christian Secondary School invites applications for a position of **secretary**. Duties to commence August 1, 1983, and will include general office work and receptionist responsibilities. Familiarity with word processors and general accounting procedures will be an asset. Please send applications to the school at 24 Braesyde Ave., London, ON N5W 1V3, attention H. Vandezande, vice-principal.

Deadline for applications
May 14, 1983.

Het consulaat generaal der Nederlanden te Toronto zoekt een

Administratieve Kracht (M/V)

Kennis van Nederlands en Engels vereist. Ervaring met boekhouding en archiefzaken strekt tot aanbeveling. Sollicitatiebrieven te richten aan:

1 Dundas Street, West
Suite 2106
Toronto, Ontario
M5G 1Z3

WANTED: single man wanted to work on dairy farm; experience with milking and handling equipment; Trenton area; position available April 1, 1983. Contact: 398-6956.

Herdsmen required for large modern dairy farm in Eastern Ontario; milking parlour with double 6, automatic take-off, computer for milk recording and cow records; salary negotiable; house available; location: ½ mile from village; 10 miles from Chr. Ref. Church and christian school; experience an asset; references appreciated; William Zandbergen, R.R.#2, Brinston, ON K0E 1C0; phone: (613) 652-2243.

FOR SALE

2 ½ rank house **organ**, beautiful oak furniture piece, used to stand in Roman Catholic Church in Burford, Ont. In excellent working order. Must be seen and played. \$500. (416) 851-0668 (Woodbridge, Ont.)

CHURCH GROWTH

Want to move?

Consider Fairview, Alberta

We, 4 Chr. Ref. Church families, are hoping to start a church in this area. Good farming opportunities, also employment at Hospital. An Interdenominational school is also an objective of ours. Please correspond with Gerben and Marianne Bosma, Box 1605, Fairview; (403) 835-4641.

HOME EXCHANGE

Ottawa-Toronto-Niagara Falls: Who would like to exchange houses for 7 to 12 days, in the middle of July; 5 bedroom bungalow in the country; close to Ottawa and beaches; we would like a house anywhere between Toronto and Niagara Falls. We are Chr. Ref.

Dick A. Don, R.R.#3, Winchester, ON K0C 2K0; phone: 774-3368.

ACCOMMODATION

Wanted: female to share 4 bedroom home in Waterloo, Ont., with woman with one child age 10; available immediately. Call after 6 p.m.; 1-519-886-7486.

REAL ESTATE

Business Opportunities

Well established bakery in shopping plaza, full line of equipment, ideal family operation, showing good return.

GENERAL MACHINE SHOP

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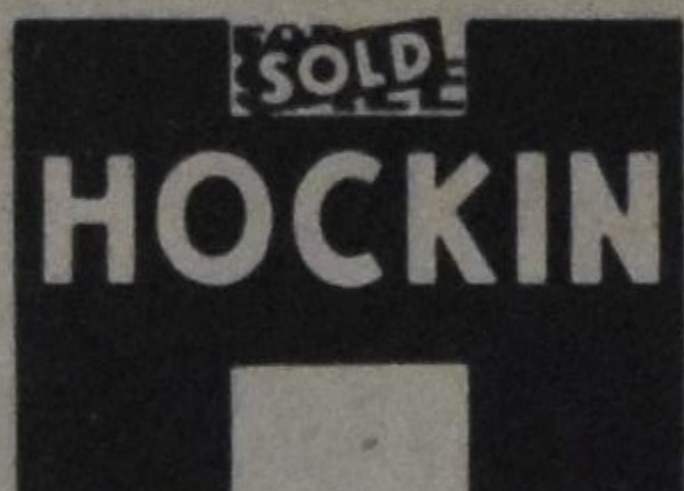
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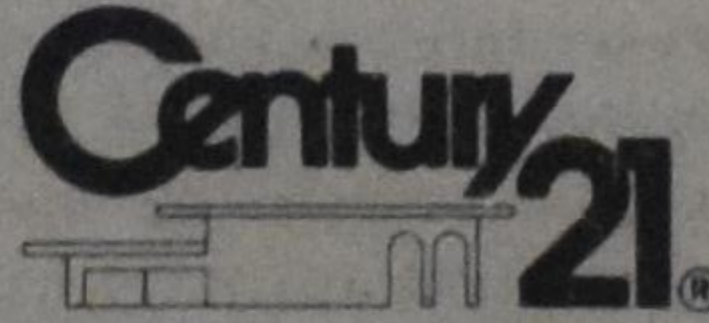
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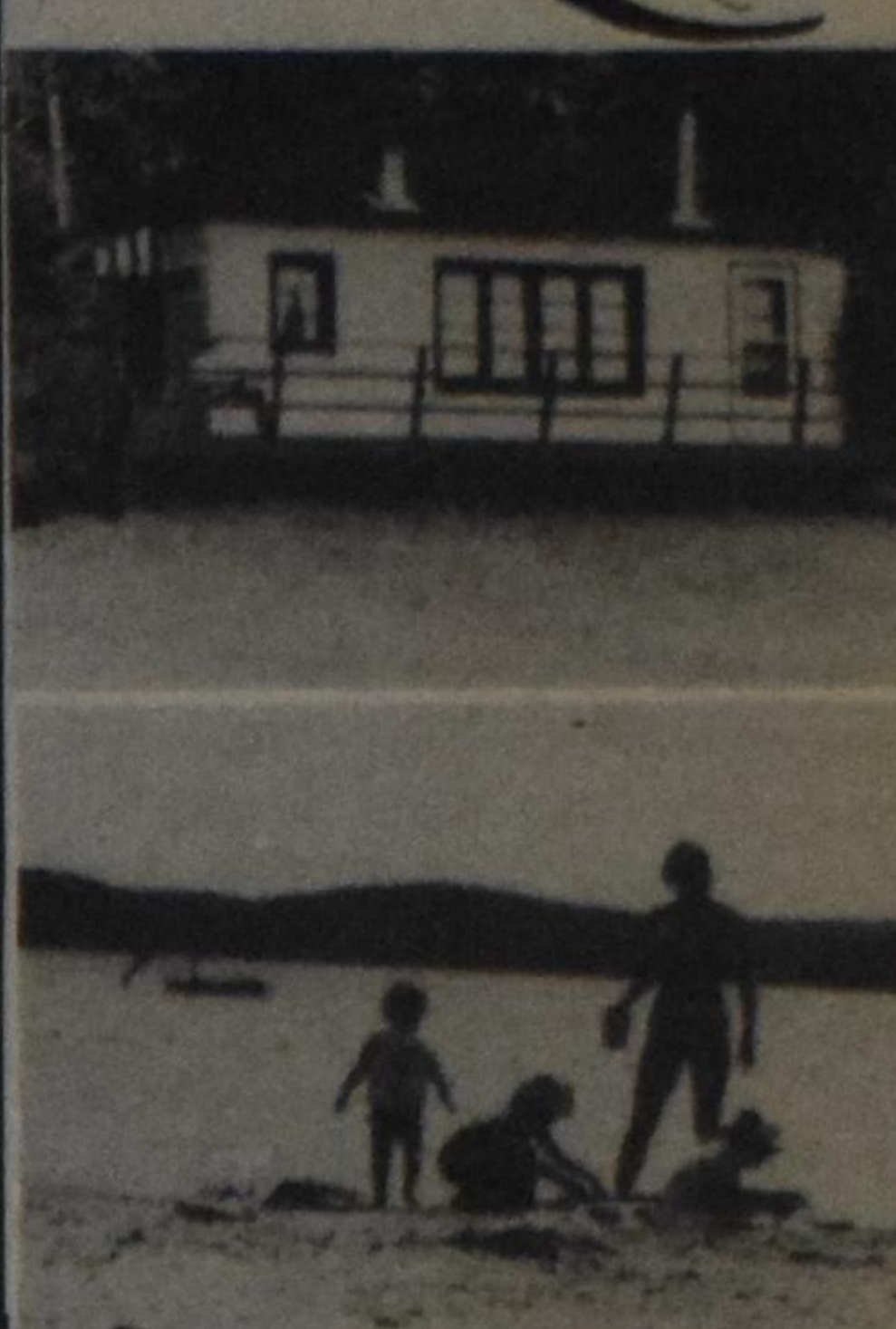
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Classified Advertising

Summer Job Market

Continued from page 9

TORONTO: Available to sublet - 2 bedroom basement apartment at Lawrence and Bathurst; May 15 - Sept. 15. Call 782-2576 weekdays after 4:00 p.m.

BELLEVILLE: 20-year-old, 3rd year Calvin College student, is seeking full or part-time summer employment: May 23-Sept. 1/83; experienced in teacher-assisting, fast-food restaurants, housework and babysitting; willing and eager to work anywhere in south-eastern Ontario; resume available on request. Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; (613) 962-3350.

BURLINGTON/WATERDOWN: I am a hardworking, 20-year-old female student looking for summer work; I have factory and restaurant experience. If you have work available starting June 1, 1983, you can contact me at (416) 689-4005 (home) or at (416) 674-1092 (school). Ask for Marg.

BURLINGTON: 19-year-old male student, seeking summer employment to earn money for Chr. College tuition this fall; will do any work; experienced in warehouse receiving, retail sales and the military. For any inquiries feel free to call or write: Mark T. Venema, 261 Linwood Cres., Burlington, ON L7L 4A3; phone (416) 639-5351.

CAMBRIDGE: 16-year-old male, finishing grade 10, has summer experience on hog farm, would like to work on a **farm** anywhere in Ontario; lived on a farm all his life. For more information call (519) 658-2692 or write Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

CAMBRIDGE: 18-year-old female, graduating from grade 12, would like a summer job somewhat related to **horticulture**; would consider a job on a farm; has working experience on a dairy farm; willing to work anywhere in Canada. For more information call: (519) 658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

CAMBRIDGE: 17-year-old female student, looking for summer employment in Southern Ontario; has experience in housekeeping, child-care, lives on a pig farm and has done cucumber picking for the past three summers; is willing to tackle any sort of work. Phone 448-1190, weekdays after 5:00 p.m. (Saturday - all day) ask for Audrey deHaan.

CAMBRIDGE: My name is Dave Timmerman and I am 18 years old. I am looking for a summer job and am willing to do anything. I have four summer's experience on dairy farms, I can milk and am also an experienced canoeist. Please write to Dave Timmerman, 61 Woodland Drive, Cambridge, ON N1R 2X7; or call: (519) 621-4502.

DRAYTON: 20-year-old second year Dordt College sociology student is looking for a summer job; experienced in housework, printing office, children's summer camp, and cafeteria work; available May 10, Please call Jacqueline Rumph, (519) 638-2053, Drayton.

CAISTOR VILLE: Enthusiastic and willing worker, grade 12 graduate, 18 years old, is willing to work anywhere in Canada, on a **dairy farm**; has 4 years experience of working on a dairy farm; and experience in the usage of large farm equipment; references available; will start work on June 27 till Sept. 3. Phone (416) 774-3632, Andrew Ytsma, R.R.#3, Caistor Centre, ON L0R 1E0

CENTRAL/SOUTHERN ONTARIO: I am a university student looking for a summer job in Central (southern) Ontario; am experienced in working with mentally handicapped, with children, in research, and in sales. I will be ready to start work in the beginning of May. Call Marion at (204) 586-6351 or write: Marion Habermehl, 109 Bannerman Ave., Winnipeg, MB R2W 0T1.

CLINTON: Need job, will travel! I am a 21-year-old pre-seminary student - Dordt College; have experience in most forms of farming, including 1½ yrs. full-time on a farrow-to-finish hog farm. Please contact: Norman Visser at 284 8th Avenue, Sioux Center, IA 51250; phone: (712) 722-3866 or James Visser, GMB 304, R.R.#5, Clinton, ON N0M 1L0; phone: (519) 482-3537.

DRAYTON: 17-year-old girl, high school graduate, (from Woodland Christian High) is looking for a summer job; experience in farming, housework, and will consider anything. Please call Bernice Rumph, (519) 638-2053, Drayton.

DRAYTON: I'm a 16-year-old girl looking for summer employment; willing to do anything from mother's helper to working on a farm; references available. For more information contact: Darlene Borger at (519) 638-2066.

DRAYTON: 18-year-old high school student is looking for summer employment on a **dairy farm** or in any other kind of work; preferably within a 50 mile radius; grew up on a dairy farm and worked on a farm last summer by way of one of these ads. Cathy Visscher, (519) 638-2470.

DRAYTON: I am a 22-year-old female enrolled in Conestoga College Materials Management Course; have experience as an office clerk, farmhand and in factory work; need a summer job to enter my 2nd year; am willing to do anything and available May 1 to Sept 1; also have a car. Janet Katerberg, R.R.#2, Alma, ON N0B 1A0; phone: (519) 638-2260.

DRAYTON/MOOREFIELD: 15-year-old girl looking for summer employment; would like a job as a **mother's helper** or **babysitter**. Please phone or write: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

DRAYTON/MOOREFIELD: Enthusiastic 18-year-old girl is seeking summer employment; has experience in mother's helper, babysitting and farming but is willing to do anything; enjoys typing. Please call or write: Sylvia VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

DUNNVILLE: 17-year-old, grade 12 student, looking for employment; has experience on a dairy farm and in greenhouses. Please contact: Joyce Zeldenrust, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-5290.

HAMILTON: I'm a 19-year-old, grade 12 student; would like to have a **live-in babysitting job** in the Hamilton-Ancaster area preferable or anywhere in Ontario; have experience in babysitting; babysat for two summers and occasionally on weekends during the school year. Please phone Karin. Karin Vandermeulen, (416) 679-6021 or write to 8341 White Church Rd., Mount Hope, ON L0R 1W0; references available.

HAMILTON: 20-year-old female student who has just completed first year at Redeemer College is seeking employment in the Hamilton and surrounding area; available for work May 1, 1983 to August 31, 1983; has experience in working in a grocery store as a cashier; in a bakery dept., and field work; vocational goals: major in Psychology/Social work. Call: (416) 634-6270 or after April 20th, (519) 683-2156 and ask for Marlene Luth.

HAMILTON: I am an 18-year-old student who is looking for summer employment; have had experience in an office; am willing to do anything including housecleaning and/or babysitting. Please call Jessica Prinzen at (416) 389-1844.

HAMILTON: 16-year-old girl looking for summer employment; preferably in Hamilton area but willing to live-in if necessary; have had much experience with children and housekeeping, but willing to learn anything new; references are available if required. Please call Marianne Hornsveld at (416) 383-0183 or write me at 1693 Upper Wellington, Hamilton, ON L9B 1P1.

HAMILTON: 17-year-old looking for summer employment; have experience in looking after children, have worked in a greenhouse and have 3 years of typing in school; am willing to learn anything. Please call Melinda Vis at (416) 385-6938.

HAMILTON: Hi my name is Susan VanEngen and I am 16 ½ years old. I am looking for any kind of work eg. babysitting, house cleaning, etc. 60 Purdy Cres., Hamilton, ON L9A 3B3; (416) 383-7392, call after 4:00 p.m.

HOLLAND CENTER: I am a 19-year-old male with previous work in a furniture factory and work as a farmhand on various farms; am looking for a summer job and willing to do almost anything on Mars (or Ontario if the opportunity arises). Contact: Sam Bootsma at (519) 794-2580 or write: R.R.#1, Holland Center, ON N0H 1R0.

HOLYROOD: 20-year-old, would like to find job working on a **fruit** and **vegetable farm** or in a **store**; have experience in both types of work; available in the middle of June, to as long as needed. Please write: Jeannette Duiker, R.R.#1, Holyrood, ON N0G 2B0, or call: (519) 395-2837.

JARVIS: 17-year-old would like a summer job in Ontario, **babysitting**; will also do work; will live-in. Please call Brenda at (519) 587-4036.

KITCHENER: I am presently enrolled at Humber College of Applied Arts and Technology as a 1st year student in the two-year Mental Retardation Counsellor Program. Practical experience; also have experience as a cake decorator and sales clerk. If interested, please contact Helen Lammers at (519) 745-4322 or send letter to 18 Wilkins Dr., Kitchener, ON N2E 1L2.

LONDON/TORONTO: Help! I am a Calvin College student in need of summer employment; have experience in sales, stockroom, and auto shop; willing to do anything; in London or Toronto areas. For more information call (519) 453-6649 or write 77 Wexford Ave., London, ON N5V 1M1, Jeff Linker.

LUCKNOW: 18-year-old would like a summer job. I have experience babysitting and will also do secretarial work; can drive if needed; will also live-in. Please write to: Gwen Vandervelde, R.R.#3, Lucknow, ON N0G 2H0 or call: (519) 529-7465.

LUCKNOW: 17-year-old grade 12 student is looking for summer employment; will clean house, babysit, or do some form of gardening. Call (519) 529-7603 or write: Wilma Brink, R.R.#6, Goderich, ON N7A 3Y3.

NEWMARKET: 17-year-old student looking for a job on an Ontario **farm**; experienced in both livestock and vegetable farming; available mid-May. Please contact: Dean Adema, 407 Roywood Cres., Newmarket, ON L3Y 1A9; phone: (416) 898-6352.

NIAGARA PENINSULA: I am a 16-year-old highschool girl, a student at Smithville Dist. Chr. Highschool; I am looking for a summer job anywhere in the Niagara Peninsula; am experienced in babysitting and housecleaning and also willing to do other work. Call: (416) 386-6748 and ask for Sophia.

NIAGARA PENINSULA: Hard-working Redeemer College student looking for employment from April 25th to September 1st; willing to do all types of work; preferably in the Niagara Peninsula. Phone: 634-6270 weekdays and 386-0024 on weekends. Ask for Judy.

PETERBOROUGH: 17-year-old student, who has worked two summers on dairy farm, would like to work on **farm** again this summer; references can be obtained from former employer. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: 1-(705)-939-6796.

PORT DOVER: 16-year-old male, has experience on a dairy farm. Would be interested in working on a **dairy farm** in Canada. Phone (519) 426-2813, Port Dover, Ont. and ask for Wayne.

PORT PERRY: 19-year-old girl looking for summer employment (anywhere in Ontario); willing to do anything from mother's helper to farm work, has experience in both and willing to learn anything new. Call Patricia Hoekstra at (416) 985-8097.

SELKIRK: 18-year-old dairy farmer's son eagerly seeks employment on a **farm**; available immediately, preference central Alberta. Contact Harry Oosterhoff, R.R.#1, phone: (416) 779-3940.

SOUTH/WESTERN ONTARIO: Mature, responsible, 19-year-old girl is seeking employment in South western Ontario as a nanny or housekeeper for a family with children; have practical experience as a housekeeper for families with infants and also of the elderly; can sew, plan and cook meals and am a very organized worker; am now a resident of Prince Edward Island but am looking forward to moving back to Ontario. I am available to start the first of July. This job may carry on into the fall. Miss Margaret DeVries, R.R.#3, Mt. Stewart, PEI C0A 1T0; 1(902) 676-2630.

ST. CATHARINES: Male student would like to work on a **farm** during the months of July and August this summer; willing to do all kinds of work and live in. Please call (416) 935-7242 or write: 74 Lakers Dr., St. Catharines, ON L2N 4C4 and ask for Ted Lesage.

ST. THOMAS: Female, 16 (Grade 11) would like to babysit, clean houses, pick strawberries or almost anything else in or near St. Thomas, Ont. Please contact Yolanda Meyer at 631-6528, 340 Elm St., St. Thomas, ON N5R 1J8

SEAFORTH: 16-year-old girl looking for summer job; experience in babysitting, gardening, greenhouse work, housekeeping; willing to learn. For more information call: 527-0705 or write: Jane Van de Ban, R.R.#1, Seaforth, ON N0K 1W0.

SOUTHERN ONTARIO: I am interested in any type of summer work; have completed three years at Calvin College and am majoring in Sociology and Social work; references readily available. Please contact: Wilma Flikweert, c/o P.C. Flikweert, 43 Allen Street, Chatham, Ont., or call: 1-519-354-4625 (home); 1-616-245-8352 (college).

STONEY CREEK: I am a grade 11 student and would like a job as babysitter, mother's helper, greenhouse work or anything else available in the Stoney Creek-Hamilton area; have 3 years typing experience, and I am familiar with business procedures. Please call 662-2479 and ask for Debbie Vellenga.

STRATHROY: 16-year-old student would like job on any **farm**; has some experience; preferably in south western Ontario. Call Calvin Dykstra, 245-4529; 211 East Centre St., Strathroy, ON N7G 1T3

THAMESFORD: Female, 17-year-old (grade 11) student, interested in a summer job; has had experience in babysitting, farm work, greenhouses and is willing to do anything. If you are interested in hiring please phone or write: Lori Bergsma, P.O. Box 158, Thamesford, ON N0M 2M0; (519) 285-2047; references available.

THAMESFORD: 16-year-old boy looking for summer work; has some experience in poultry and pig farming; willing to work anywhere in South-Western Ont.; Grade 10 student. Write or call Ed Amsing for more information. R.R.#4, Thamesford, Ont.; phone: (519) 285-5217.

TORONTO/WILLOWDALE: 18-year-old boy would like a job on a **farm** for the summer; experienced. Call Ed Griffioen at 221-5949.

Books

Religion

Seventh Day Adventists in the limelight

Beware This Cult! An Insider Exposes Seventh Day Adventism and Their False Prophet Ellen G. White, Gregory G.P. Hunt, M.D., published by Hunt himself, 4 Flint Drive, Belleville, ON., 1981; pb., 152 pp., \$7.00. Rev. Johan D. Tangelder, Strathroy, ON.

The Seventh Day Adventist (SDA) church has fallen into turbulent times. This once doctrinally unified and stable faith

is now seriously assailed by some of its prominent leaders and teachers.

Prophet Ellen G. White (1827-1915) had said that she received a vision explaining that on October 22, 1844, Jesus had entered a new "sanctuary" in heaven to bring his "investigative judgment" of the lives and works of believers, instead of returning to earth as expected by thousands of Protestant Christians.

But now a growing number of SDA members are questioning this teaching. In the fall of 1980, church officials defrocked Desmond Ford, a popular professor at the Adventist Pacific Union College in California, for his opposition to this central SDA doctrine. Ford and Van Rooyen believe that "investigative judgment" is not derived from the teaching of scripture but from the writings of Ellen G. White.

An even more serious challenge to the SDA than Ford and Van Rooyen is Pastor T. Rea's accusation of Ellen G. White's plagiarism. In his book *The White Lie*, Rea demonstrates that Ellen White used material from long-forgotten theologians without giving any credit. But despite this accusation, the church's General Conference, in 1980, restated their faith in White as a latter-day prophet whose "writings are a continuous and authoritative source of truth."

Must we regard the SDA as a cult? Dr. W. Martin, noted authority on sects and cults wrote, "It is my conviction that one cannot be a true Jehovah's Witness, Mormon, Christian Scientist, Unitarian or Spiritist and be a Christian in the biblical sense of the term, but it is perfectly possible to be a Seventh-day Adventist and be a true follower of Jesus Christ despite certain heterodox concepts." I agree with Dr. Martin's assessment.

When we were in the Philippines, we had many contacts with the SDA. They operated a hospital and a day school in Bacolod City. When their pastors applied for membership in the evangelical ministerial association, we had a thorough interview with them. We learned that they held to the basic beliefs of evangelical Christianity. The SDA church believes in the Trinity, the deity of Christ, the virgin birth, the sinless life and atoning sacri-

fice of Christ on the cross, his bodily resurrection and ascension to the right hand of the father, and the inerrancy of Scripture. Therefore, despite some major theological differences, the SDA pastors in Bacolod City were welcomed to the ministerial association.

A number of the editorial staff of *Newscope*, the official organ of Bacolod City's SDA hospital, took a course in creative writing and journalism at the Christian Reformed Seminary and Bible College (CRSBC). They proved to be diligent, cooperative and pleasant students. And as a patient at the SDA hospital, I had the opportunity to talk with many of the staff and to observe their lifestyle. I was impressed by their sincerity and readiness to talk about the Lord.

The many contacts with the SDA were always cordial. On one occasion, I was the guest speaker at one of their PTA meetings. Sure, our differences with the SDA are deep. Their view of soul-sleep after death is unbiblical. They teach that the Lord "lets his people sleep until the day he returns in the clouds of heaven." They also believe in the annihilation of the wicked. "The wicked dead will be resurrected for final judgment ... The wicked will receive the final wages of sin when fire comes down from God out of heaven to consume them." And the SDA are noted for their Judaistic view of the Sabbath.

In the stories our SDA students had to write for their course at CRSBC, they often referred to Sabbath breaking as a most serious sin.

The SDA accept the Bible as God's inerrant Word, yet Ellen G. White still has a too prominent role despite the evidence of plagiarism. Geoffrey J. Paxton observes in "The Shaking of Adventism" that the use made of Mrs. White in Seventh-day Adventism is testi-

mony to an unProtestant attitude toward the Bible. "I fear that many Adventists have a Roman Catholic belief that the Bible is too difficult for rank-and-file Christians to understand. In place of the Bible, they turn to Mrs. White to tell them what God says."

Why do I say all this? Dr. G.P. Hunt's well advertised book borders on slander. Dr. Hunt was a member of the SDA for just over three years. He broke away from his church because of his sharp disagreements with its faith and practice. The purpose for writing his book is "to provide some protection against cults in general and the Seventh Day Adventist cult in particular." His evaluation is judgmental. Cultic practices are attributed to the SDA. He charges that "the preoccupation with the second advent really makes Adventists a sad and pathetic group of people." And he states that "the whole movement has become very dangerous and is a threat to many Christians." Dr. Hunt says that the SDA are intolerant of other denominations. He calls them "hypocrites," their lifestyle "perverted," and their church attendance is said to be "for the sole purpose of gossiping and socializing." Those who still adhere to Mrs. White's teachings are named "idiots."

Dr. Hunt's research leaves much to be desired. His own theology appears not very well worked out, judging by his statement that, "It is fairly plain from the Bible that people who are lost will not actually burn in hell forever ... However, no matter what you believe about future life, it does not really have any bearing on your salvation."

In his opposition to the SDA church, Dr. Hunt has resorted to rhetoric. His criticism is unfair and bitter.

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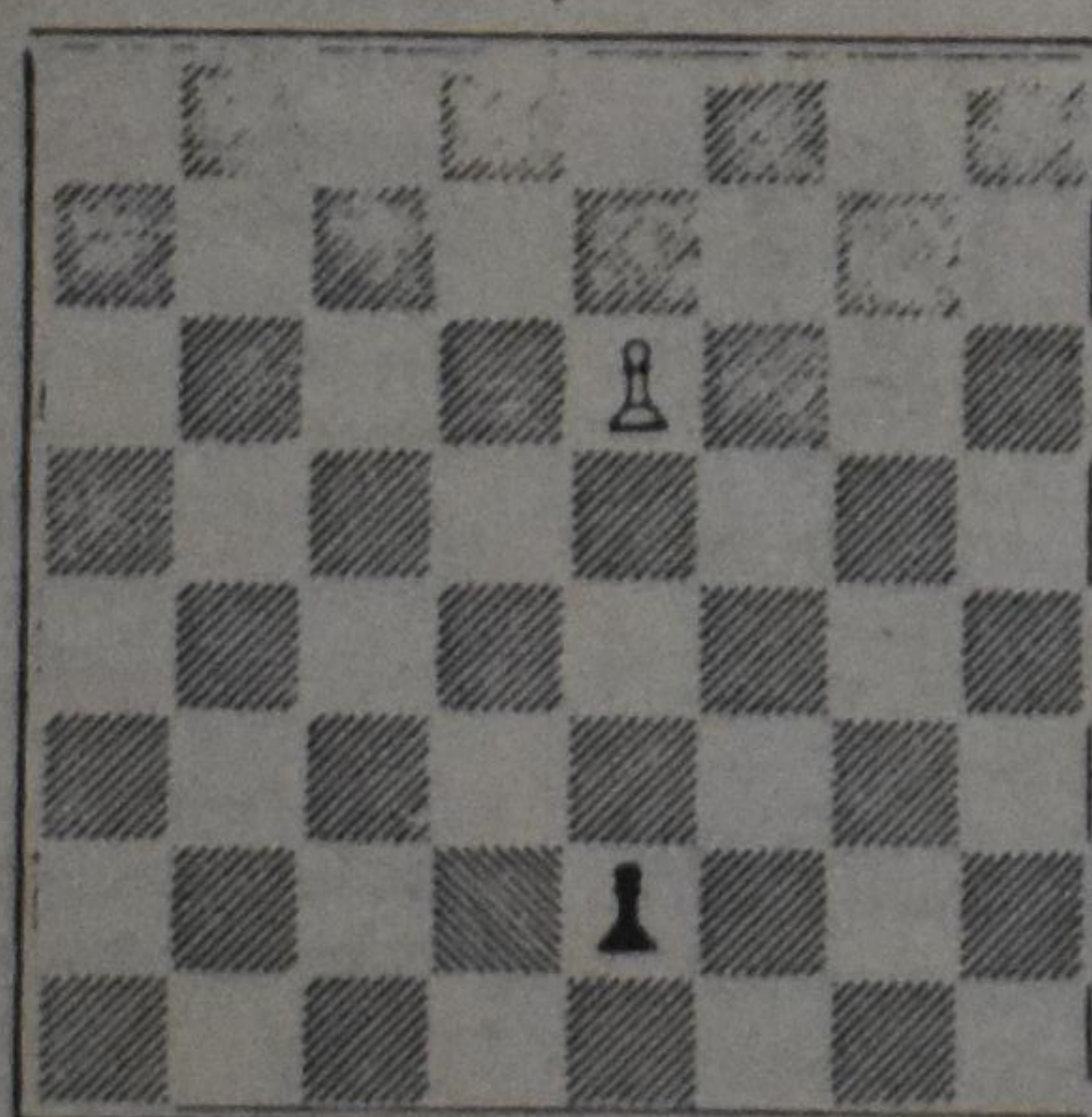
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LET'S Play Chess

Editor: Pete Layer

ROYAL PIECES

E. Holladay,
USA, 1968



Black moves and
assists White
to stalemate him
(Help stalemate in 3 moves)

The pawns are "Royal."

Fairy chess, a word coined by Henry Tate in Australia in 1913, is a form of chess in which the contestants experiment with the shape and size of the board, with new pieces, and with new rules of play. T.R. Dawson (1889-1951) composed about 6,400 problems with "fairy" rules and helped to standardize the terminology so that FIDE (the world body of chess) now recognizes the form. Tournaments for chess compositions often include some sections for fairy chess. Serious over the board tournaments have not been held, to my knowledge. The official rules of chess are still a challenge to even the strongest players.

The diagram shown above shows two "royal" pawns. "Royal" pieces move as they should, but behave as Kings, i.e. are in check when attacked. A "help stalemate" means Black moves to help White stalemate himself.

The solution is shown below:

1. ..., P-K8/N; 2. P-K7, N-B7; 3. P-K8/B, N-R8; 4. B-R4 stalemate. 2. ..., N-B6; 3. P-K8/R, N-N1; 4. R-K3 stalemate. 3. P-K8/Q, N-N1; 4. Q-R5 stalemate.

"Variations" mean any moves which are different, yet lead to "stalemate." Other positions of the pawns give rise to similar play. You may like to experiment with them for a simple exercise in square control.

Bible study

Gospel of John reflects his closeness to the Lord

The Intimate Gospel, Studies in John, Earl F. Palmer, Texas, 1978; 190 pp., U.S. \$6.95. Reviewed by Dr. Henry J. Boekhoven.

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series of 42 studies
in the Gospel accord-

ing to St. John, Palmer presents us with new understanding of John's close relationship to the Master, and with new insights in the reasons why he wrote his gospel.

Palmer rejects the hypothesis that the early church was respon-

sible for certain sections of the Johannine text. On the contrary he holds that, without a doubt, this Gospel is an authentic writing by John, and he proves his position by pointing at many bits and pieces of information which the other Gospel writers do not supply. The Gospel is special because of John's closeness to the Master, and because of his particular aptitude for detail. Whereas other gospels had been published already and enjoyed a wide circulation in John's day, the gospel writer was selective in including mostly new aspects, Palmer brings out.

This precious small, doctrinally sound, commentary does not normally embark on exegetical detail, neither does it feature homiletical material. However, the studies will greatly assist the preacher who wishes to be informed, allowing him to work more effectively with the biblical data.

As a tool for societies the writer added a 10-page guide with in-depth questions for further study in the Gospel of John.

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THE FEBRUARY LADDER

Contestants	Problems:	#948	#949	#950	#951	Sub	Prev.	Total
	Points:	3	2	2	3	10	Total	
K. Amsinga (VII)		3	-	2	2	7	74	81
H. Brouwer (IV)		3	2	2	2	9	59	68
J. Wilms (VI)		3	2	2	2	9	43	52
P.W. Lamain		3	Game only			3	35	38

Comments

As expected, the two-movers turned out to be tougher than the three-mover. The theme of #951 was this: in the tries, 1. N-K3?, N-B4?, White blocks his own Queen so that Black can lift the pin on the White Queen with 1. ..., Q-N4 or N3; and not suffer mate by 2. QxP or Q-B5. Any other Black move results in checkmate by White! Although none of the solvers gave these moves, no one had trouble with the real solution.

SOLUTION TO THE FEBRUARY PROBLEMS

#948 (Game Position)

After 1. ..., NxR? 2. N-R5, PxN; 3. BxP ch., NxB; 4. P-N6, PxP; 5. QxP ch., K-R1; 6. R-B7 and mate on N or R7 cannot be avoided. Can White win quickly after 1. ..., N-K6? If White plays the same as above, Black plays 6. ..., R-B1 ch., 7. BxR, RxB ch., and Black mates White! Mr. Lamain points out that 1. ..., P-B4 may be the best move.

#949 (Schonberger)

Key: 1. N-Q4 check.

#950 (Selferth)

Key: 1. Q-K1, tempo. 1. ..., P-Q5; 2. Q-KR1 ch., K-B5; 3. Q-R4 mate 1. ..., P-B5; 2. Q-QN1 ch., K-Q5; 3. Q-N4 mate.

#951 (Smit and Koldyk) Key: 1. N-B7 threat: 2. B-R7 mate

Not 1. N-K3?, Q-N4 no mate nor 1. N-B4?, Q-N3 no mate. 1. N other than K3, B4, or B7? a Black piece takes the knight, then no mate.